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RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

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61 tus-sīmā samāptaḥ Vṛi || Kaḷaśada nūṟu mattar=oḷag=uttama-bhūmiyan=ittan=ī yaśas-tiḷakan=enippa **Mēchaṇa-chamūpati** **Nandiya** bāvig=āṟu nirmmaḷa-

62 guṇa-yukte Gauraleya[1] bāvige mattar=ad=āṟ=enalke bhūtaḷa-nutan=aṁtu panneraḍu mattarumaṁ Śiva-pāda-śēkharaṁ || [31*] Sva-dattāṁ para-dattāṁ vā yō harēta vaśu(su)ṁ-

63 dharāṁ [|*] śa(sha)shṭiṁ varsha-sahasrāṇi vishṭhāyāṁ jāyatē krimiḥ || [32*] Gaṁgā-sāgara-Yamunā-saṁgamadoḷu kōṭi kavileyaṁ brāhmaṇaraṁ liṁgigaḷam sale puṇya-dinaṁgaḷo-

64 ḷ=aḷidavargaḷ=appar=iṁt=idan=aḷidar || [33*] Śrīmat-**Karṇṇāṭa-sukavi-mukhya**[2] **paṇḍitara** kavite || Kūvāri-chakravartti **Puligeṟeya** **Jinnōjara** agra-[illegible] **Chāvōjana** kaṇḍarane

TRANSLATION.

(Verse 1 : identical with v. 1 of inscr. A.)

(Verse 2.) There flourished a morning-sun to the lotus-lake the blest beauteous **Chaḷukya** lineage, a grim elephant to the coppices of young plantains (*consisting of*) countless froward enemy kings, a lord of earth whose pair of lotus-feet was rubbed by the gems of august obeisant monarchs' diadems, an eager wooer of the goddess of universal victory, **Tailapa.**

(Verse 3.) His son was **Satyāśraya,** embellishment of the **Chāḷukyas.** A son of the latter monarch's younger brother was king **Vikrama,** (*likewise*) the excellent **Ayyaṇa** (*and*) **Jayasiṁha** the wooer of the goddess of glory. The last-named king's son was **Āhavamalla,** victor in battle, mainstay of empire; that king's son was the lord of earth **Sōmēśvara.**

(Verse 4.) That king's younger brother, the valiant king **Permāḍi,** a consuming fire to the forest of the faces of the **Chōḷas,** breaking down the acacias in the marshes of the **Gūrjara** kings, ruled this land.

(Verse 5.) Haughty with his might of arm, king **Vikramāditya** reduced his foes to the condition of a village of Bhillas, giving them severally splendours with drums consisting of skipping crickets, with bands of bright singers consisting of thickets of reeds, with royal stools consisting of the ground, with lamps composed of gems in the hoods of serpents, with gay robes of snakes' sloughs.

(Verse 6.) This sovereign's son **Bhūlōkamalla** became distinguished, acquiring the circle of space, having a radiance of glory like moonbeams, unfathomable of majesty, wrestler against the proud.

(Verse 7.) His son is a storm-blast upon the lamps hostile kings, a lion to the furious elephants hostile princes : who are there that do not thus speak of the Emperor **Jagadēka-malla** ?

(Verse 8.) The pain of the Tortoise's hard carapace has stopped ; the load on the Serpent king's splendidly jewelled head has diminished ; the burden on the neck of the elephants of the sky-quarters has abated : this is because **Jagadēkamalla** bears without labour the realm of earth upon the puissant place of firmness, his own arm.

(Lines 15-17.) While the victorious reign of . . .[2] the majestic Emperor king **Jagad-ēkamalla** was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars :—

(Verse 9.) A bee to his lotus-feet, righteous in conduct, having counsels skilful in shattering the **Chōḷa, Lāḷa,** and **Gūrjara** monarchs, a true hero is the General **Kēsirāja.**

(Verse 10.) Having auspicious characteristics [*or,* characteristics of a high-bred elephant] in constant embellishment, born of a noble family [*or,* herd], abundant in bounty [*or,* rut-ichor],

[1] The *au* is rather uncertain.

[2] Supply the usual Chāḷukya formula, as above.

winning high fame through receiving the embraces of the beloved elephant-cow of Lakshmī, he is a bull-elephant of victory for the exalted **Jagadēkamalla**: through this high distinction the General **Kēsirāja of the Elephants** has gotten this appropriate name.

(Verse 11.) **Kēśavadēva** is (*in charge*) of rut-raging elephants, of squadrons of horse, of the high office of (*the ministry of*) peace and war for the secret service (?)[1] and Lāḷas, (*and*) of the treasury, a controller of the prosperous seraglio.

(Verse 12.) "This forsooth is a troop of noble horses sent by the **Māḷava**"—"(*this is*) a column of fiery elephants sent by the king of **Kaḷiṅga**"—"(*this is*) a diadem of various gems sent as tribute in terror by the **Chōḷikas'** monarch"[2]: as each of them with these words brought (*these things*) and laid them down before him, **Kēśava** overspread with his glory earth, ocean, mountains, and sky.

(Lines 24-27.) Hail! while he who possesses all titles of honour, high minister, master of the stables of elephants and horses, treasurer, general supervisor, minister for peace and war for the secret service (?) and the Lāḷas, favourite, head of the army, the great august General **Kēsimayya**, was reigning[3] in government of the **Beḷuvala Three-hundred**, the **Huligere Three-hundred**, the **Halasige Twelve-thousand**, and the **Hānuṁgallu Five-hundred** so as to suppress the wicked and protect the cultured:—

(Verse 13.) A bee to his lotus-feet, talented, a wind potent to uproot the trees haughty foemen, venerated by the good, is the General **Mēchirāja**.

(Line 28.) As regards the dignity of this noble man's lineage:—

(Verse 14.) His maternal grandfather was the illustrious General **Mēḷamayya**, renowned for virtues; he was a modern Celestial Tree on earth, praised throughout the world.

(Line 30.) His paternal grandfather:—

(Verse 15.) **Āditya Bhaṭṭa**, abounding in the lore of the excellent books of the Vēdas, pulverising sin, rose (*to honour*) amidst the applause of the earth, so as to be served by the goddess of Fortune (*dwelling*) in the lotus of his own race.

(Verse 16.) To **Āditya**, who had all the virtues, there was a son **Drōṇāchārya**, a master of the bow known as being like Gāṇḍivi [Arjuna], as if he had been born to Pon[4] and the renowned Sun-god.

(Verse 17.) This noble man's high-born wife **Chāmala-dēvi**, who was known as a peer of the lady Fortune, a peer of Arundhatī in virtue, a peer of the lady Speech, adorned her race, amidst the praises of the world.

(Verse 18.) Their sons were the General **Āchirāja**, the General **Mēcha**, and the General **Kañcha of the Spear**, a tree of desire to sages.

(Verse 19.) Are there in the present or the past any mortals that are equal to the moon-light to his race, **Ācharasa**,[5] when he is compared with other men on this circle of earth girdled by the four oceans?

(Verse 20.) The line of glittering crests of the fire of doom, the tongue of great Rāhu, the fangs of the Destroyer, the hiss of the black cobra, is the spear of the General **Kañchi** of the Spear.

---

[1] See above, p. 44.

[2] [The correction of *adhīraṁ* into *adhīśaṁ* is unnecessary. *Chōḷika*=the Chōḷa king; and *adhīraṁ* may be translated 'the weak-minded.'—H. K. S.]

[3] For *arasu* applied to civil administration by officers of the Crown see above, *pannāyaman=āḷv=arasugaḷu*, p. 35, note 3.

[4] *Pon* is the Kanarese for *Suvarṇā*, the name of a wife of the Sun-god (Gopinatha Rao, *Elements of Hindu Iconography*, Vol. I, pp 307, 313). [Perhaps *poṅgaṁ* has to be taken as an adjective qualifying *sutaṁ*, in the sense 'a man of elated courage.'—H. K. S.]

[5] There seems to be some irregularity in the text. *Ācharasanan=* must be genitive; but if so, it has a uperfluous syllable *na*.

(Verse 21.) As truly he is called a brother to public women bright with the glances from their white eye-corners, one who honours worthy master-poets and sages, a son of Śiva, one with the form of the Love-god, a son to others' wives, a friend to the lotus-pool[1] of his own race, who can equal **Mēchi**, the right eastern face[2] on the floor of the edifice of the religion of Śiva.

(Verse 22.) **Veṇṇala-dēvi** and **Laḷiya-dēvi**, the good wives of that treasure of courtesy the General **Mēchi**, have flourished on earth, renowned in the world, as digits of the moon to the fresh water-lilies of their race.

(Verse 23.) In the realm of Bharata the land of **Kuntaḷa** shews itself in beauty. In it appears forsooth the province of **Purikara**; the capital city radiant within that district is **Purikara** town.

(Verse 24.) The seignior of this county, the world-renowned **Jayakēśidēva**, has become eminent by his glory, being known as a seat of Fortune, an ornament of the **Maṇala** race, a thunderbolt shattering the Maināka his foes.

(Verse 25.) There has arisen amidst joy the god **Sōmanātha of the South**, with whom are seen (*the sacred bull*) Nandi, the ornament of snakes, the Ganges, the high-braided hair, the Mountain's Daughter, and the half-moon.

(Lines 42-43.) As regards the line of priors of the establishment of this god **Mahā-Svayambhu-Sōmanātha** :—

(Verse 26.) Of the world-revered ascetic **Dēvasōma** (*there was a son*) sprung from the family of great ascetics, exalted in all virtues; of this ascetic **Mahēndrasōma** (*there was*) a son, **Jñānasōma-Paṇḍita-dēva**.

(Verse 27.) **Kēśava**, minister of king **Sōmēśvara**, has verily maintained the merit of desiring not others' wives, of abiding not in falsehood, of being known as an incarnation of righteousness, so that the earth praises him.

(Verse 28.) The incomparable **Jñānasōma**, lord of ascetics, has so distinguished himself that men say: "Is it the Love-god who has assumed a brilliant abounding mass of high-braided locks? is it the Tree of Desire that joyfully has settled permanently in happiness at the establishment of Sōmēśvara in Purikara under the guise of an ascetic? is it the Ocean that displays its profundity in the form of a Yōgi?"

(Line 47.) While this continuous sequence of the succession of sons of great ascetics was flourishing :—

(Verse 29.) On the temple of Sōmēśa of the South, which is, as one may say, a massive finial of gold on the crest of the Golden Mountain, the incomparable **Mēcharasa** has set a solid finial of gold.

(Verse 30.) The ornament of his lineage, having purchased for payment of gold a hundred *nivartanas* at **Kunduravaḷḷi**, within (*the district of*) **Ekkalavāḍa**, for (*defraying the expenses of*) the golden finial, presented it under the name Kaḷaśada-bāḷu.

(Lines 49-55.) **Hail!** He who possesses all titles of honour, the high minister, son to others' wives, brother to public women, son of Śiva, restorer of the four churches,[3] controller of the county of **Puligeṛe**, the General **Mēcharasa**, having presented money to the thousand retainers of the Mahā-Maṇḍalēśvara **Jayakēsi-dēvarasa** and to **Maddirāja**, mayor of **Kunduravaḷḷi, Sōvimayya,** and **Kēsimayya**, and having (*thereby*) purchased with washing of feet and

[1] A poetic term for the sun.

[2] The word *pūrva-prāchi* is not clear to me. It seems to mean "the east-of-east face," i.e. a person holding a very prominent and representative position, in the church. Most temples face towards the east.

[3] The Śaivas, Vaishṇavas, Jains, and Buddhists.

laving of hands the piece of estate connected with the lands of Iṭṭage and the lands of Niṭṭūr (*held for*) the god's usufruct, forming a part of the area within the boundaries marking the four sides of access of **Kunduravaḷḷi**, which he measured out for these gentlemen and on which he deducted a *daśavandha*[1] at the rate of ten per cent. on *kaṇḍa*[2]-ground, obtained as an imperial gift one hundred *mattar* arable soil by the rood according to the *gaḍimba* of **Huligere**, as a perpetual endowment for the finial, to endure as long as moon and sun, on *sarva-namasya* tenure, as the result of a petition made by him to his lord the great august General **Kēsimayya**, the instrument and cause of the uplifting of the **Chāḷukya** kingdom;

(Lines 55-58.) and—hail!—on a holy lunar day on which **Thursday, the 12th** (*day*) **of the bright fortnight of Āshāḍha in the cyclic year Prabhava, the 10th of the** (*regnal*) **era of the Chāḷukya majestic Emperor king Jagadēkamalla**, coincided with the *dakshiṇāyana-saṁkrānti* and a *vyatīpāta*,[3] (*Mēcharasa*), having laved the feet of **Jñānasōma Paṇḍita-dēva**, prior of the establishment of the god Sōmanātha, made over to him with pouring of water (*the above-mentioned estate*) on *sarva-namasya* tenure, free from all conflicting claims.

(Lines 58-61.) As regards the bounds of this hundred-*mattar* field of endowment-land:—the north-eastern bound is a stone (*with the figure*) of a Kinnarī at the northern side of the waste lands of Iṭṭage. As to the eastern bound, the limit is the running stream in the lands of Iṭṭage. As to the south-eastern bound, the limit is a stone (*with the figure*) of a Kinnarī on the river-bank to the east of the waste of Kāntarike. As to the south-western bound, the limit is a stone (*with the figure*) of a Kinnarī at the south of Benaka's Lake. The north-western bound is a fixed boundary-stone (*with the figure*) of a Kinnarī on the south of the lands of Niṭṭūr. Thus the four bounds are concluded.

(Verse 31.) Out of the hundred *mattar* (*assigned*) for the finial, this general **Mēchaṇa**, who is indeed adorned with glory, world-famed, crowned with Śiva's feet, has granted excellent land, six *mattar* for the well of Nandi, six for the well of Gaurale faultless in virtue, thus (*amounting to*) twelve *mattar*.

(Verse 32: a common Sanskrit formula.)

(Verse 33: a Kanarese commonitory stanza.)

(Line 64.) The poem (*is that*) of an eminent scholar among Kanarese master-poets. The engraving (*is that*) of **Chāvōja**, eldest son of **Jinnōja** of **Puligere**, emperor of stone-masons.

No. 9.—TWO JAIN INSCRIPTIONS OF MULGUND AND LAKSHMESHWAR.

BY LIONEL D. BARNETT.

The following two inscriptions have been edited from ink-impressions prepared for the late Dr. Fleet, and bequeathed by him to the British Museum, where they now are. Though they relate to different foundations, they refer to the same lineage of Jain Gurus, and have two important verses in common; and this fact, together with their mention of the standard grammars of their day, gives them a more than ordinary interest.

---

[1] On this term see *Ind. Ant.*, Vol. XXX, pp. 107, 267; *Ep. Carn.*, Vol. X, pt. i, Mb. 172 f., 259, CB. 9, Bg. 71, Ct. 1, 14. It is a remission of $\frac{1}{10}$ of the revenue, under varying conditions (e.g. as compensation for some public work, such as digging and maintaining wells).

[2] The meaning of *kaṇḍa* here is not clear. There may be some connection with the Tamil *kaṇḍu*, 'cornfield,' or with the Marathi usage in the sense of 'contract.'

[3] A *yōga* on which the declination of sun and moon is the same.

A.—MULGUND INSCRIPTION OF THE REIGN OF SOMESVARA I: SAKA 975.

Regarding the site and name of **Mulgund,** whence this inscription comes, it suffices to refer to Dr. Fleet's remarks above, Vol. XIII, p. 190. The present record was found on a slab in the local Jain *basti* or temple. The stone is surmounted by a rounded pediment with truncated top, which contains some **sculptures,** viz. in the centre a squatting Jina in a niche or *kōshṭha-pañjara*; on the proper right a figure, perhaps representing a worshipper; over it the sun; to the proper left of the Jina, a cow with sucking calf; and above it the moon. Below this is the inscribed area, in two compartments, with a width of about 2 ft. 4½ in.; the upper one, containing lines 1-2, is about 3¾ in. high, and the lower one, containing the rest of the record, is some 4 ft. in height. A transcription is given in the Elliot Collection, Vol. 1, fol. 76b. of the Royal Asiatic Society's copy; but it is very incorrect, and omits a considerable part of the text. The stone is very much worn, and in many places the writing is almost illegible.—The **character** is an elegant monumental type of Kanarese of the period, with graceful upright letters varying in height from ½ in. to ⅝ in.—The **language** is Old Kanarese, with the exception of three Sanskrit stanzas, viz. verses 1, 7, and 10. It preserves the archaic *ḷ*, in *negaḷdaṁ* (ll. 11, 18), *pogaḷte* (l. 16), and *ēḷpatt-* (l. 29). On the word *sivaṭa* (l. 22) cf. above, Vol. XV, p. 105. For *moggu* (l. 25) see note *in loco.*

The **record,** after invoking the blessing of the Jina Chandraprabha (ll. 1-2), refers itself to the reign of **Trailōkyamalla,** i.e. **Sōmēśvara I** (ll. 3-5), and states that at the time the **Three-Hundreds of Beḷvola and Purigere** were under the administration of his son, the Mahā-Maṇḍalēśvara **Sōmēśvara [II],** who bears among many other titles that of "**lord of Vēṅgī best of cities**" and "furious elephant of **Amma**" (ll. 5-10). It then introduces a pious and eminent Jain *sandhi-vigrah-ādhikāri,* or officer of peace and war, named **Beḷdēva**; he and his two younger brothers **Baladēva** and **Śāntivarma** were the sons of **Aggaḷadēva** and **Gojjikabbe** (ll. 10-17). Beḷdēva was a "servant" or "soldier" (*baṁṭu*) of **Kēśirāja,** and a disciple of **Nayasēna Sūri** (ll. 17-19). Then come two verses extolling **Kañcharasa,** a local prince of the **Sinda** family,[1] who was induced by **Beḷdēva** to make a grant out of his own *sivaṭa* (ll. 19-22). Next comes the spiritual pedigree of Nayasēna, and a eulogy of the latter's learning: in the **Sēna** or **Chandrakavāṭa** *anvaya* of the **Mūla Saṅgha** there was an eminent divine named **Ajitasēna Bhaṭṭāraka,** whose disciple was **Kanakasēna Bhaṭṭāraka,** whose pupil was the eminent grammarian **Narēndrasēna,** who was the teacher of the incomparable grammarian **Nayasēna** (ll. 22-28). An estate, duly specified, and apparently in the *sivaṭa* of Kañcharasa, was made over by Beḷdēva to Nayasēna as trustee for the supply of food to the local *basti* (ll. 28 ff.).

The above-mentioned **Ajitasēna** may very possibly be the famous Jain divine of that name, who was the prior of the Baṅkāpūr monastery, and who was the spiritual guide of the Western Gaṅga king **Mārasiṁha II** (who piously starved himself to death at Ajitasēna's feet) and of the minister **Chāmuṇḍarāya**[2] (*E. I.*, Vol. V, pp. 152, 171, 180; *Ep. Carn.*, *Inscr. Sravana Belgola*, Nos. 38 and 67, and introduction, pp. 20 and 34; *Ep. Carn.*, Vol. VI, Kp. No. 3, and introduction, p. 11). He appears to have been a teacher of a Kanakasēna, entitled Vādi-rāja, who is mentioned in several inscriptions as a disciple of Akalaṅka and teacher of the Gaṅga king Rāchamalla (*Ep. Carn.*, Vol. VIII. ii., Nr., Nos. 35-7, 39, Tl., No. 192). This Ajitasena must be distinguished from the scholar of the same name, styled Vādībhasiṁha, Śabda-chaturmukha, and Tārkika-chakravartin, who was a later scion of the same spiritual lineage,

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1 On the Sindas see above, Vol. XIV, p. 268.

2 A *Śṛiṅgāra-mañjarī* or series of erotic verses is ascribed to him (see Seshagiri Sastri's *Report*, II, pp. 83, 231 f., 234); but it seems more natural to refer it to the other Ajitasēna mentioned below—if indeed to any Ajitasēna.

and who flourished in the first half of the twelfth century A.D. (see *E. I.*, Vol. III, p. 188; *Ep. Carn.*, *Inscr. Sravana Belgola*, No. 54; *Ep. Carn.*, Vol. VIII. ii., Nr., Nos. 35-7, 39, Tl. 192). It is not clear which of these two Ajitasēnas was the author of the *Alaṅkāra-chintāmaṇi*[1] and *Maṇi-prakāśikā* (a supercommentary on the grammar of Śākaṭāyana) mentioned by Mr. Rice in his introduction to the *Karṇāṭaka Śabdānuśāsana*, p. 35. We find a similar duplication of **Kanakasēnas**; for the one mentioned in our record can hardly be the same as Kanakasēna the disciple of Vinayasēna (*E. I.*, Vol. X, pp. 57, 69), or Kanakasēna the disciple of Vīrasēna, *circa* A.D. 880 (*ibid.*, Vol. XIII, pp. 191, 193 f.), while a tradition records yet another as preceptor of Jinasēna the teacher of Mallishēṇa.

The grammarian **Narēndrasēna** of our record seems to be the same as Narēndrasēna, the author of a work on logic styled *Pramāṇa-pramēya-kalikā* (see S. R. Bhandarkar, *Catalogue of MSS. in Deccan College*, p. 327; A. V. Kathavate, *Report for 1891-5*, p. 76; Kashinath Kunte, *Statement showing old and rare MSS. in Gujranwala and Delhi Districts*, 1881-2, p. 11; Peterson, *First Report*, p. 126). But our inscription B. will introduce us to a second Narēndrasēna, a disciple of Nayasēna, who may also have some claim to this distinction.

The **date** of our record is given on l. 29 as: **Śaka 975 (lapsed), the year Vijaya**; the *uttarāyaṇa-saṁkrānti*. This ought to correspond to **Friday, 24 December, A.D. 1053**, when the *saṁkrānti* occurred about 1 h. 35 m. after mean sunrise, according to the *Ārya-siddhānta*.[2]

The only **geographical names** mentioned are: the **Beḷvola Three-Hundred** (l. 9), the **Puligeṟe Three-Hundred** (*ib.*), **Muḷgunda** (l. 21), **Kiṟugeṟe**, or "Little Tank" (l. 31), and **Asagageṟe** (l. 33). On the first two see above, Vol. XIII, p. 178 f., and XIV, p. 188. The **Chandrakavāṭ-ānvaya** (l. 23) preserves the name of Chandrikavāṭa, on which see above, Vol. XIII, pp. 192-4.

TEXT.[3]

[Metres: vv. 1, 4, *Śārdūlavikrīḍita*; v. 2, *Mahāsragdharā*; v. 3, *Utpalamālā*; vv. 5, 6, 8, *Kanda*; vv. 7, 10, *Anushṭubh*; v. 9, *Mattēbhavikrīḍita*.]

1 ◎ Śrīmad - bhakti - bhar - ānat - āmara -kirīṭ-ānargghya-ratna-prabhā-jāḷ-āḷīḍa(ḍha)-pad-āravinda-yugaḷaḥ Kandarppa-darpp-āpahaḥ

2 trailōky-ōdara-vartti-kīrtti-viśadaś=Chandraprabhas=suprabhō bhavyānāṁ nivahaṁ nirākuḷam=aḷaṁ pāyād=apāyāj=Jinaḥ [||* 1*]

3 Svasti samasta-bhuvan-āśraya Śrī-Pṛithvī-vallabha mahārāj-ādhirāja paramēśvara parama-bhaṭṭārakaṁ **Satyā-**

4 **śraya**-kuḷa-tiḷakaṁ **Chāḷuky**-ābharaṇaṁ śrīmat-**Trailōkyamalla-dēvara** vijaya-rājyam=uttarōttar-ābhivṛiddhi-prava-

5 rddhamānam=ā-chandr-ārkka-tāraṁ saluttam-ire [|*] Tat-tanayaṁ samadhigata-paṁcha-mahā-śabda-mahāmaṇḍaḷēśvaraṁ **Vēṅgi-**

6 **puravar-ēśvaraṁ** samara-prachaṇḍaṁ kumara-mārttaṇḍaṁ para-kari-mada-nivāraṇan=**Ammana** gandha-vāraṇaṁ parivāra-nidhānaṁ

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[1] This work was first published in pts. 1-6 of the *Kāvyāmbudhi* edited by Padmaraja Pandit (Bangalore, 1893 ff.); but, as far as I am aware, it was never completed in that series. A full text has since been issued, in Śaka 1829 (A.D. 1907), from the Jainēndra Press at Kolhapur, edited by Sakharam Nemichand Dosi of Sholapur, who on the title-page ascribes it to Jinasēnāchārya.

[2] Mr. R. Sewell has very kindly pointed out to me that according to the *Sūrya-siddhānta* the *uttarāyaṇa-saṁkrānti* of that year took place 2 h. 10 m. after mean sunrise on Friday, 24 December, but that by the *Brahma-siddhānta*, the *Siddhānta-śirōmaṇi*, and probably also the *Rāja-mṛigāṅka* it happened at 2 h. 9 m. 38 s. after mean sunrise on Thursday, 23 December.

[3] From the ink-impression.

7 dāna-Kānīnaṁ haya-Vatsa-rājaṁ rūpa-Manōjaṁ ripu-nṛipati-hṛidaya-sellaṁ bhuvan-aika-mallaṁ maṇḍalika-śirō-

8 maṇi **Chāḷukya**-chūḍāmaṇi vidvishṭa-saṁhāraṁ kaṭaka-prākāraṁ śrīmat-**Trailōkyamalla-dēva**-pāda-paṁkaja-bhra-

9 maraṁ śrī-**Sōmēśvara-dēvaṁ** **Beḷvola-mūnūṟuṁ** **Puligeṟe-mūnūṟumaṁ** sukha-saṁkathā-vinōdadin=āḷuttam-i-

10 re tat-pāda-padm-ōpha(pa)jīvi || Vṛittaṁ | Vinayakk=ādhāra-bhūtaṁ pati-hita-charitakk=āśrayaṁ sad-vivēkakke[1] nivāsa[— ⏑]

11 saṁpattige kuḷa-bhavanaṁ santat-ānūna-dānakke nidhānaṁ māṇtanakk=āgaram=ene negaḷdaṁ sad-vachō-bhūshaṇaṁ bhū-vinu[taṁ **Be**]-

12 **ḷdēvan**=udyad-vidhu-viśada-yaśō-vyāpta-dik-chakravāḷaṁ || [2*] Īva guṇaṁ guṇaṁ pati-hit-ācharitaṁ charitaṁ par-ōpa[kā]-

13 r-āvasath-ārttham=arttham=agha-bi(bhi)j-Jina-tat[t*]vame tat[t*]vam=eṁba sad-bhāvane tammoḷ=ondi nele-vett-ire kīrttige nōntar=int[u]

14 **Beḷdēvanum**=oḷpan=āḷda **Baladēvanum**=aṁkada **Śāntivarmmanuṁ** || [3*] Vachanaṁ || Antu sakaḷa-guṇa-gaṇ-ōttuṁgaruṁ Jina-dharmma-

15 nirmmaḷaruṁ nikhiḷa-jan-ōpakāra-niratarum=udātta-kīrtti-latā-nikētanarum=**Aggaḷadēva**-priya-tanūbhavaruṁ **Gojji**-

16 **kāṁbikā**-kṛiś-ōdara-nibiḍa-nibaddha-paṭṭarum=āgi pogaḷte-vetta tat-sahōdara-trayadoḷ=agrabhavan=appa sandhi-vigra-

17 h-ādhikāri || Vṛittaṁ | Jina-pād-āṁbuja-bhṛiṁgan=Aṁgaja-nibhaṁ gamy-ārttha-ratnākaraṁ Manu-mārggaṁ vinay-ārṇṇavaṁ Kaḷi-maḷa-pradhvaṁsa-

18 kaṁ **Kēsirājana** baṁṭ=iṁ **Naya**[**sē**]**na-sūri**-pada-padm-ārādhanā-rakta-chittan=udāttaṁ negaḷdaṁ vivēka[⏑ ⏑ — — —] mahī-bhāga-

19 doḷ || [4*] Ā mah-ānubhāvaṁ dharmma-prabhāva-prakaṭīkṛita-chittan=āge || Kandaṁ | **Sinda**[⏑ — ⏑]kan=abaḷ-ānandanakara-rū-

20 pan=asama-sāhasa-niḷayaṁ **Sinda**-nṛipa-nandanaṁ lasad-indu-kara-pratima-kīrtti kāntā-kāntaṁ || [5*] Jina-dharmma-nirmmaḷaṁ satya-nidhā-

21 nu(nan=a)nūna-dāna[⏑⏑ ⏑⏑ ⏑]an=andina **Kaṁcharasaṁ** Paṁchēshu-nibhaṁ **Muḷgunda-Sinda-dēśa**-lalāmaṁ || [6*] Eṁba peṁpiṁgaṁ jasakkam=āgaram=ā-

22 da **Kaṁcharasaṁ** tanna sīvaṭad-oḷage dharmm-ānurāga-chittaṁ sa-hiraṇya-pūrvvakaṁ kuḍe koṇḍu || Śrī-**Mūḷa-saṁgha**-vārā-

23 śau maṇīnām=e(i)va s-ārchchishāṁ mahā-purusha-ratnānāṁ sthānaṁ **Sēn-ānvayō**=jani || [7*] Va | Ā **Chandrakavāṭ-ānvaya**-varishṭha-

24 r=**Ajitasēna-bhaṭṭārakar**=ttad-antēvāsigaḷ **Kanakasēna-bhaṭṭārakar**=avara śishyar || Kanda | Chāndraṁ Kātaṁtraṁ Jainēndraṁ Śa-

25 bd-ānuśāsanaṁ Pāṇini matt=Aindraṁ **Narēndrasēna**-munīndraṁg=ēk-āksharaṁ peṟaṁg=ivu moggē || [8*] Antu jagad-vikhyātar=ādar=a-

26 vara śishyar || Vṛitta | Ninag=ēn=eṁbeno Śākaṭāyana-munīśan=tāne Śabd-ānuśāsanadoḷ Pāṇini Pāṇinīyadoḷe Chandraṁ Chā-

27 ndradoḷ taj-Jinēndrane Jainēndradoḷ=ā Kumārane gadaṁ Kaumāradoḷ=pōlpar=ent=ene pōlar=**Nnayasēna-paṇḍitaroḷ**=anyar=vvārddhi-

28 vīt-ōrvviyoḷ || [9*] Intu samasta-śabda-śāstra-pārāvāra-pāragar=**Nnayasēna-paṇḍita-dēvara** pāda-prakshāḷanaṁ-ge-

29 ydu | **Śaka-varsham**=**oṁbay-nūṟ-ēḷpatt-aydaneya Vijaya**[2]-**saṁvatsarad**=uttarāyaṇa-saṁkrāntiyaṁdu tīrtthada ba-

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[1] The engraver has apparently written another letter (*ve* ?) after the *vē*, and then partly blocked it out.

[2] The syllable *vi* has been omitted, and added below the line.

30 sadig=āhāra-dāna-nimittaṁ nij-āṁbikey=appa **Gojjikabbege** parōksha-vinayaṁ nagara-mahājanamuṁ paṁcha-maṭha-sthā-
31 namum=aṟiye Nagarēśvarada gaḍiṁbada kōloḷ=aḷedu Kiṟugeṟeya keyy-oḷage sarbba-bādhā-parihāram=ā-
32 ge [b]i[ṭṭa] key=mattar=ppanneraḍu [|*] ā keyge guḍḍe īśānyadoḷ kavileya kal āgnēyadoḷ=ādityana kal nairi(ṛṛi)-
33 tyadoḷ chaṁdrana kal vāyavyadoḷ Padmāvatiya kal Asagageṟeya teṁka sāsira baḷḷiya toṁṭav=ondu || Sva-datt[ā]ṁ
34 [para-dattāṁ vā] yō harēta vasundharāṁ [|*] shashṭir=vvarsha-sahasrāṇi vishṭhāyāṁ jāyatē krimiḥ ||[1] [10*]

TRANSLATION.

(Verse 1.) May the radiant Jina Chandraprabha, whose blest pair of lotus-feet is licked by the mass of lustre from priceless gems in the coronets of gods bowing (*to him*) in intensity of devotion, who overthrows the pride of the Love-god, who is brilliant with glory pervading the belly of the three worlds, fully preserve from harm the congregation of the godly (*so that it be*) undisturbed.

(Lines 3-5.) While the victorious reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of **Satyāśraya's** race, embellishment of the Chāḷukyas, **Traiḷōkyamalla-dēva,** was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars:—

(Lines 5-10.) While his son, the Mahā-Maṇḍalēśvara who has obtained the five great musical sounds, **lord of Vēṅgī best of cities,** terrible in battle, a sun among princes, checking the fury of foemen's elephants, a fiery elephant to **Amma,** a treasure to his household, a Kānīna [Karṇa] in bounty, a king of the Vatsas with horses,[2] a Cupid in beauty, a shaft in the heart of hostile kings, unique athlete of the world, head-jewel of feudatory princes, crest-jewel of the **Chāḷukyas,** a destruction to foes, a rampart to the camp, a bee to the lotus-feet of **Traiḷōkya-malla-dēva, Sōmēśvara-dēva,** was governing the **Belvoḷa Three-Hundred** and the **Puligeṟe Three-Hundred** with enjoyment of pleasant conversations:—

(Line 10.) One that finds sustenance at his lotus-feet—

(Verse 2.) As a foundation of courtesy, a resort of loyalty, a dwelling-place of discernment of truth, a native house of prosperity, a treasure of constant unstinted bounty, a home of dignity was **Beḷdēva** renowned, adorned with goodly speech, world-famed, filling the circle of space with glory bright as the rising moon.

(Verse 3.) "Merit is the merit of giving; conduct is loyalty to one's lord; wealth is designed to be a dwelling for beneficence; principles are the principles of the sin-destroying Jinas": as this true conception came and established itself in them, accordingly **Beḷdēva** and the excellent **Baladēva** and the eminent **Śāntivarma** fulfilled their religious duties with glory.

(Lines 14-17.) Thus of these three brethren, who were famed as exalted in the series of all virtues, stainless in the religion of the Jinas, unceasing in beneficence to all people, homes of the creeping-plant of lofty fame, dear sons of **Aggaḷadēva,** and cloths tightly swathing the slender belly of **Gojjikāmbikā,**[3] the eldest, a Minister of Peace and War—

(Verse 4.) A bee to the Jinas' lotus-feet, like the Love-god, a jewel-mine of fitting thoughts, following the course of Manu, an ocean of courtesy, dissipating the defilement of the Kali Age,

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[1] After this verse are some very worn letters; the first two are quite effaced, and the remainder look like *ga ḷa ka mā la*.

[2] See above, Vol. V, p. 236 n.

[3] [The translation of the phrase *Gojjikāmbikā-kṛiś-ōdara-nibiḍa-nibaddha-paṭṭaruṁ=* as an adjunct to the three brothers Beḷdēva etc. would be more intelligible if rendered "whose fillet (*of greatness*) was firmly tied (*even while they were*) in the slender belly of Gojjikāmbikā."—H. K. S.]

a henchman of **Kēśirāja**, having moreover a mind fervent in adoration of **Nayasēna Sūri's** lotus-feet, lofty, . . . discernment, he was renowned in the land.

(Line 19.) As this noble man revealed his spirit in his eminent practice of religion :—

(Verse 5.) A . . . of the **Sindas**, one whose form gave delight to women, a seat of peerless courage, son of the **Sinda** king, having fame like the radiant moonbeams, beloved of lovely women,

(Verse 6.) stainless in the religion of the Jinas, a treasure of truthfulness, . . . unstinted bounty, is **Kañcharasa**, resembling the (*God of the*) Five Arrows [Kāma], an ornament to the **Sindas'** land of **Muḷgunda**.

(Lines 21-22.) He who, receiving from **Kañcharasa**, (*i.e.* Beḷdēva) a seat of such greatness and fame, being inspired to religion, made a grant out of his own *sīvaṭa*[1] with presentation of gold :—

(Verse 7.) There has arisen the **Sēna** lineage, a seat of radiant gems, jewels consisting of great men, in the ocean of the blest **Mūla Saṅgha**.

(Lines 23-24.) **Ajitasēna Bhaṭṭāraka**, worthiest of the **Chandrakavāṭa** lineage—his disciple **Kanakasēna Bhaṭṭāraka**—his disciple—

(Verse 8.) The Chāndra (*grammar*), the Kātantra, the Jainēndra (*grammar*), the Śabdānuśāsana, Pāṇini, and the Aindra (*grammar*) were to the great Muni **Narēndrasēna** a single letter ; to what other man are they possible ?[2]

(Lines 25-26.) Thus world-renowned was his disciple—

(Verse 9.) What shall I say of thee ? As it may be said, "How now, is the great sage Śākaṭāyana himself equal (*to Nayasēna*) in the Śabdānuśāsana, Pāṇini in the Pāṇinīya, Chandra in the Chāndra, that Jinēndra in the Jainēndra, that Kumāra forsooth in the Kaumāra ?", there are no others equal to **Nayasēna-Paṇḍita** on the ocean-girt earth.

(Lines 28-33.) Having laved the feet of **Nayasēna Paṇḍita-dēva**, who is thus a consummate master of all grammatical lore, at the *uttarāyaṇa-saṁkrānti* of **the cyclic year Vijaya, the nine hundred and seventy-fifth** (*year*) **of the Śaka era**, he[3] with the cognisance of the Mahājanas of the town and the establishment of the Five Maṭhas measured out by the pole of the Nagarēśvara's *gaḍimba*-standard and granted for the purpose of supplying food to the temple of the sacred demesne, in pious memory of his mother **Gojjikabbe**, a field of twelve *mattar* in the field of Kiṟugeṟe, with immunity from all conflicting claims. The bounds[4] of this field are : on the north-east a stone (*with the figure*) of a cow, on the south-east a stone (*with the figure*) of the sun, on the south-west a stone (*with the figure*) of the moon, on the north-west a stone (*with the figure*) of Padmāvatī,[5] to the south of Asagageṟe a garden of a thousand creeping-plants.

(Verse 10 : a common Sanskrit formula.)

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[1] See above, Vol. XV, p. 105.

[2] *Moggu*, meaning "possible," "able," "ability," etc., is not given in Kittel's Dictionary. Rao Bahadur R. Narasimhachar, to whose kindness I owe the interpretation of this passage, has called my attention to its use in *Pampa-bhārata*, XII, 16, Pampa's *Ādi-purāṇa*, VI, 29, Abhinava-Pampa's *Rāmāyaṇa*, I, 39, Nāgavarma's *Kāvyāvalōkana* 517, and Āṇḍayya's *Kabbigara Kāva* 156.

[3] Namely Beḷdēva.

[4] Properly, *guḍḍe* means a hill. "In S. Canara, this is sometimes the boundary-mark of lands ; sometimes a stone exists or is placed at the top of a hill to mark the point from which rain-water commences to scatter in all directions and water adjacent lands" (*Kisamwâr Glossary*, p. 129).

[5] Cf. *Ind. Ant.*, Vol. V, p. 43 n., *Ep. Carn.*, II (*Śravaṇa Beḷgoḷa*), intr., p. 25 f., *Madras Archæol. Report*, 1912-3, p. 6, 1914-5, p. 19, and above, Vol. VIII, p. 126, etc.

B.—LAKSHMESHWAR INSCRIPTION OF THE REIGN OF VIKRAMADITYA VI: A.D. 1081.

On the site of Lakshmēshwar (the ancient Puligeṟe, Purigeṟe, or Purikara) I may refer to what I have written above, Vol. XIV, p. 188. The inscription is on a slab which was in the local Kachēri when the ink-impression was made; whence it originally came I do not know. The stone has a rounded pediment with some **sculptures**, namely a squatting Jina in the centre, with a cow and sucking calf on the proper left, surmounted by the sun (to right) and moon (to left); a figure or figures has apparently been effaced on the proper right. The inscribed area below this is about 3 ft. 2 in. broad and 3 ft. 6 in. high.—The **character** is a fairly regular Kanarese type of the period, slightly angular and sloping. The letters vary from about ¼ in. to ½ in. in height, and in places are somewhat worn. The cursive *v* occurs in *avar=*, l. 30.—The **language** is Old Kanarese; the only Sanskrit is verse 1 and a short quotation in verse 7. The archaic *ḻ* is preserved in *pogaḻtegaṁ*, l. 9, *negaḻtegaṁ*, l. 9, *iḻduv=*, l. 15, *negaḻdaṟa*, l. 16, *iḻd=*, ll. 18, 24, *negaḻda*, l. 43, *negaḻdan*, l. 44; it appears as *r* in *kirttu*, l. 3, *negartte*, l. 46, and as *ḷ* in *Noḷaṁba*, ll. 8 ff., 23, *pogaḷul*, ll. 17, 26, *negaḷdar*, l. 36, *pēḷvaḍe*, l. 39, *pogaḷalk=*, l. 42; and it is falsely substituted for *r* in *peḻchutt-ire*, l. 18. It will be noted that in *negaḻdara*, l. 16, *negaḻda*, l. 43, and *negaḻdan*, l. 44, the second syllable is short metrically, while in *negartte*, l. 46, it is scanned as long (cf. above, Vol. XIII, p. 327); hence it seems likely that *negaḷdar*, l. 36, where it is also short, is a scribe's error for *negaḻdar*. Lexically interesting are *avasura*, l. 14 (apparently meaning *asura*: cf. *avakṟipe*, *avaguṇa*, etc.), *uddāni*, l. 18 (cf. above, Vol. XIII, p. 327), *bhuvana-buṁbhuka*, l. 19 (ib. pp. 298, 327), *prābda*, l. 26, *pabb[e*]*, l. 26, *arttiga* in the sense of "lover," l. 38, and *gōja* with the meaning of "moon," l. 39 (cf. *abja*).

The **record**, opening with the stock stanza *Śrīmat-parama-gaṁbhīra°* (l. 1), refers itself in prose and verse to the reign of **Tribhuvanamalla**, or **Vikramāditya [VI]** (ll. 2-5), and then introduces his younger brother **Jayasiṁha III**, the Yuvarāja or Heir-apparent, to whom, besides many complimentary titles, it gives the full set of names found in some other records, **Traiḷōkyamalla Vīra-Noḷamba Pallava-Permānaḍi Jayasiṁha-dēva** (ll. 5-8).[1] After two verses of florid compliments to him (ll. 8-10) and a statement in prose that he was at the time governing the **"Two Three-hundreds"** (namely **Beḷvola** and **Puligeṟe**), the **Banavāse Twelve-thousand**, the **Sāntaḷige Thousand**, and the **Kaṇḍūr Thousand** (ll. 10-11), it brings in one of his subordinate barons, the *Mahāsāmantādhipati* **Eṟemayya** (also called below **Eṟakapa** and **Eṟega**), a high minister, steward of the royal household, and general (ll. 11-13), dwelling in verse upon his virtues and informing us that at the time he was administering the **Puligeṟe Three-hundred** (ll. 13-19). Six verses follow (ll. 19-26), which expatiate on the equally surprising merits of Eṟemayya's younger brother **Dōṇa**, who also held high office in the government; and then comes a series of seven stanzas (ll. 26-34) announcing that on a given date Dōṇa assigned a grant for the Jain cult in Purikara (the modern Lakshmēshwar) to the trusteeship of **Narēndrasēna [II]**, of the Sēna Gaṇa in the Mūla Saṅgha, the senior disciple of **Nayasēna Sūri**, who in his turn was the senior disciple of **Narēndrasēna [I]**. We have already made the acquaintance of Narēndrasēna I and Nayasēna in the preceding record; the present record, which quotes stanzas 8-9 of A., now carries the succession one generation further on. Our author next brings on the scene in vv. 23-34 (ll. 34-46) a distinguished family of pious Jains, namely **Dinakara** (ll. 34-36), his sons **Rājimayya** (or **Rāja**) and **Dūḍama** (ll. 36-42), Dūḍama's wife **Ēchikabbe** and their daughter **Hammikabbe** (ll. 42-43), Hammikabbe's husband **Arasimayya** or **Arasayya** (ll. 43-44), their son the physician **Kaṇnapa** or **Kanna** (ll. 44-45), and Kannapa's sons **Indapa**, **Īśvara**, **Rāji**, **Kalidēva**, **Ādinātha**, **Śānti**, and **Pārśva** (ll. 45-46). Here the record breaks off; apparently it was

[1] See *Dynast. Kanar. Distr.*, pp. 453 f.

never finished. But it would seem that one of the last members of this pedigree was in some way concerned in the grant, perhaps as having petitioned Dōṇa for it.

Of **Dūḍama** certain exploits are reported (ll. 39-42) which are rather obscure, owing to the loose and vague language used by the poet. The words seem to mean : " At the stern command of the sovereign he took captive the **Lord of the Eighty-four** . . . he in his turn took captive . . . **Sōbhana**, who in wrath had seized, bound, and cast into prison king **Inda** . . . By his might of arm he took captive him who had cast his master into confinement, and made him release him." The data given by the record are too scanty to enable us to identify these persons. Very possibly the " Lord of the Eighty-four " may be a **Kadamba** king, whose dynasty is regularly described in its titles as *chaturaśīti-nagar-ādhishṭhita*, " presiding over eighty-four cities." An inscription of Śaka 907 at Hūli (Elliot Collection, Royal Asiatic Society's copy, Vol. II, fol. 336a.) mentions a person named Sōbhanayya, whose *pergaḍe* made a raid upon Hūli in that year ; but it is unsafe to connect him with the Sōbhana of our record.

The **date** is given on l. 26 as : the sixth year of the Vikrama era, Durmati ; Pushya kṛishṇa 6, a Friday ; the *yōga vyatīpāta* ; the *uttarāyaṇa-saṁkrānti*. This is regular. The *tithi* mentioned was current on **Friday, 24 December, A.D. 1081,** when it ended about 9 h. 47 m. after mean sunrise (for Ujjain). The *uttarāyaṇa-saṁkrānti* occurred on the same day 7 h. 25 m. after mean sunrise, while the *tithi* kṛi. 6 was still current.

The **places** mentioned are the " **Two Three-hundreds** " (i.e. those of Beḷvola and Puligeṟe), l. 10, the **Banavāse Twelve-thousand,** l. 10, the **Sāntaḷige Thousand,** l. 11, the **Kaṇḍūr Thousand,** l. 11, the **Puligeṟe Three-hundred,** l. 18, and the town of **Purikara** (i.e. Puligeṟe), l. 29.

TEXT.[1]

[Metres : v. 1, *Anushṭubh* ; vv. 2, 3, 6, 9, 14, 23, 26, *Mahāsragdharā* ; vv. 4, 5, 7, 10-12, 17-19, 24, 25, 29-32, *Kanda* ; vv. 8, 21, 27, 33, 34, *Champakamālā* ; vv. 13, 15, *Utpalamālā* ; vv. 16, 20, 22, 28, *Mattēbhavikrīḍita*.]

1 Śrīmat-parama-gaṁbhīra-syād-vād-āmōgha-lāṁchchhanaṁ jīyāt=trailōkya-nāthasya śāsanaṁ Jina-śāsanaṁ || [1*]

2 Svasti samasta-bhuvan-āśraya Srī-Pri(pṛi)thvī-vallabha mahārāj-ādhirāja paramē-śvara parama-bhaṭṭārakaṁ **Satyāśraya-kuḷa-tiḷakaṁ Chāḷuky-ā-**

3 bharaṇaṁ **śrīmat-Tribhuvanamalla-dēva** || Vṛitta || Dhareyaṁ vārāsi(śi)-paryantam=anavayavadiṁ durvvinīt-āvanīpāḷara bēraṁ kirttu nīroḷ=galagalan=aled=ī-

4 ḍ-āḍi mun-nintu chakrēśvarar=ār nishkaṁṭakaṁ māḍidar=ene mahi nishkaṁṭakaṁ māḍi chakrēśvara-ratnaṁ santataṁ pāḷisidan=atibaḷaṁ **Vikramāditya-dēvaṁ** || [2*] Antu śrīma-

5 **t-Tribhuvanamalla-dēvara** vijaya-rājyam=uttarōttar-ābhivṛiddhi-pravarddhamānam=ā-chaṁdra-tāraṁ saluttam-ire || Tad-anujaṁ svasti samasta-bhuvana-saṁstūyamāna lō-

6 ka-vikhyātaṁ[2] **Pallav-ānvayaṁ** Śrī-Mahī-vallabha **yuvarāja** rāja-Paramēśvaraṁ vīra-Mahēśvaraṁ vikram-ābharaṇaṁ jaya-lakshmī-ramaṇaṁ śaraṇ-āgata-rakshāmaṇi **Chāḷu-**

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[1] From the ink-impression.

[2] This *anusvāra* is rather doubtful.

7 kya-chūḍāmaṇi kadana-Triṇētraṁ kshatriya-pavitraṁ matta-gaj-Āṁga-rājaṁ sahaja-Manōjaṁ ripu-rāya-sūṟekāṟan=aṇṇan=aṁkakāṟaṁ śrīmat-**Trailōkyamalla**

8 **Vīra-Noḷaṁba** **Pallava-Permmānaḍi** **Jayasiṁha-dēva** || Vṛitta || Para-chakr-ākāḷa-chakraṁ Naḷa-Nahusha-Nṛig-ādy-ādi-bhūpāḷak-āḷī-charitaṁ **Chāḷukya**-chūḍāmaṇi sahaja-Manōjaṁ nat-ārā-

9 ti-bhūmīśvara-saṁghāt-ōttamāṁg-ācha(bha)raṇa-maṇi-gaṇa-jyōtir-uttaṁsa-bhāsvach-charaṇaṁ sāmānyanē bhūparoḷ=apagata-vidviṭ-kadaṁbaṁ **Noḷaṁba** || [3*] Vachana || Enisida pogaḷtegaṁ negaḷtegaṁ neley=e-

10 nisi || Ka || Arasu-guṇaṁgaḷ mey-vett-ire page migad-ire jan-ānurāgaṁ pirid-āg-ire kīrtti-latike nimirutt-ire **Vīra-Noḷaṁban**=avanat-āri-kadaṁbaṁ || [4*] Va || **Eraḍ[u mū]nūṟumaṁ Banavāse-pannirchchāsiramu**-

11 **maṁ Sāntaḷige-sāsiramumaṁ Kaṁḍūr-ssāsiramumaṁ** sukha-saṁkathā-vinōdadiṁ pratipāḷisuttum-ire | tat-pāda-padm-ōpajīvi | samadhigata-paṁcha-mahā-śabda-mahās[ā*]mantādhipati mahā-pra-

12 chaṇḍa-daṇḍanāyakaṁ ripu-mastaka-nyasta-sāyakaṁ sāhitya-vidy-āṁganā-bhujaṁga Sarasvatī-mukha-kamaḷa-bhṛiṁgaṁ(a)n=ārādhita-Hara-charaṇa-smaraṇa-pariṇat-āntaḥ-karaṇaṁ | Sarasvatī-karṇṇ-ābharaṇaṁ

13 śrīman-mahāpradhānaṁ mane-verggaḍe daṇḍanāyakan=**Eṟeyamayyaṁ** || Kaṁda || Sakaḷa-kaḷā-Brahmaṁ Brahma-kuḷ-ārkkaṁ Vatsa-gōtra-ratnākara-śītakaraṁ kiṟiyane bhuvana-prakaradoḷ=a-

14 ri-mṛityu-bhūpan=**Eṟega**-chamūpaṁ || [5*] Vṛi || Eḷeyoḷu sādṛiśyam=appaṁḍ=**Eṟega**-vibhuge biṇpi[ṁ*]ge[1] guṇpiṁge tiṇpiṁg=eḷe pārā[v]āram=Iṁdr-āchaḷam=avasuraniṁ Rāmaniṁ Kṛishṇaniṁ saṁchaḷam [— —]

15 ślishṭa-gaṁbhīramum=aṁ(a)guruvuv=āg-iḷduv=ārayye bēṟ=oṁd=eḷe bēṟ=ond=abdhi bēṟ=ond=animisha-nagam=ettānum=uṁṭ=appoḍ=ak[k*]uṁ || [6*] Kaṁda || Parikipoḍe hasti-maśak-āntaram=enipudu tan[na]

16 [gu]ṇada negaḷdara guṇad=antaram=ene guṇṇi(ṇē)shu kō matsara eṁba budh-ōkta[m]=**Eṟega**-vibhuge sad-uktaṁ || [7*] Sad-amaḷa-kīrtti-vallari diś-āntaramaṁ teṟap=illad=antu parvvidudu parākramaṁ

17 [⏑ ⏑]sam=iṭṭudu biṇp=eshamāna[2]-bāhyam=ādudu charitaṁ śikhā-padaman=eydidud=ārppina sūnu matte puṭṭidan=enip=antuṭ=āyt=**Eṟegan**=unnatiyaṁ pogaḷal=samartthar=ār || [8*]

18 Enis-iḷd=ī khyāti vikhyātige salut-ire santaṁ basantaṁ tadīy-āvanig=eṁb=uddāṟi peḷchu(rchchu)tt-ire **Puligeṟe-mūnūṟumaṁ** svāmi-saṁpattina peṁpaṁ tāḷdi kai-koṇḍ=anubhavi-

19 [s]utta(ta)m=audāryyadiṁ satyadiṁ Karṇṇanumaṁ mikk=utsavaṁ-ppe(be)tt-iral=**Eṟega**-chamūpaṁ Bal-Īṁdra-rājya[3]-svarūpaṁ || [9*] Kanda || Tad-anujan=aparimita-guṇ-āspadan=esedaṁ bhuvana-buṁbhukaṁ sura-pa-

20 ti-saṁpadan=atuḷa-bhuja-baḷaṁ para-sudatī-prakara-Prasūna-bāṇaṁ **Dōṇaṁ** || [10*] Kalitanadoḷ Kuru-kula-saṁkula-mathanana tamman=anupamān-ākṛitiyoḷ Baladēvana tammaṁ bhuja-bala-

21 doḷ Yama-sutana tamman=**Eṟegana** tammaṁ || [11*] **Eṟegan**=aḍi-modaloḷ=ari-nṛipar=eṟagidoḍ=adan=aṟiyen=eṟagad-iral=[e*]ṁb=ūḍ[4]=āg=eṟagisuguṁ gṛiddhr-ādigaḷ=eṟagal=pati-kāryya-

[1] This word has been omitted in the line and inserted between lines 15 and 16.
[2] Read *upamāna*-.
[3] Delete *rājya*.
[4] Read *ōḍ*=.

22 bhara-dhurīṇaṁ **Dōṇaṁ** || [12*] Vṛii(vṛi)ttaṁ || Kēṁ(kē)ṇam=udāradoḷ koṛate saj-jana-vṛittiyoḷ=eggu śīḷadoḷ kāṇale bārad=eṁdoḍe peṛar=ssaman=appare mārttya-lōkadoḷ **Dōṇano-**

23 ḷ= aṁgaṇa(nā)-Kusuma-bāṇanoḷ=ishṭa-viśishṭa-saṁkuḷa-trāṇanoḷ=Abja-saṁbhava-samāna-samasta-kaḷā-pravīṇanoḷ || [13*] Param-āpta-svāmi deyvaṁ Paśupati jita-vidviṭ-kadaṁbaṁ **Noḷaṁbaṁ**

24 pored=āḷdaṁ taṁde śuṁbhattara-guṇa-gaṇadiṁ mikka **Tikkaṁ** vibhāsvach-charit-āḷaṁkāre **Kalvaṁbike** janani tadīy-āgrajaṁ daṇḍanāth-ōtkara-ratnaṁ rūḍi-vett-iḷd=**Eṛakapan**=ene **Dōṇaṁ** jasakk=irkke-dā-

25 naṁ || [14*] [Ī] Kali-kāladoḷ vishama-kāladoḷ=ubbaṭey=āytu dharmma-ratnākaran=ērvvinaṁ palavu kāladin=īkshisal=ādud=iṁtu kōḷ-pōkume dharmmam=end=osedu tannana kautukam=āge mē-

26 dinī-lōkam=aśēsham=oṁde koraloḷ pogaḷal=paḍichandam=appinaṁ || [15*] Kamanīya-krama-**Vikram-ābda**-tati-shaṭkaṁ **Durmmati-prābda-Pushyam**=aśuklaṁ Bhṛigu-shashṭiy=oppal=avaṛoḷ kūḍalu

27 vyatīpātam=eṁba mahā-yōgamum=uttarāyaṇa-mā(ma)hā-saṁkrāntiyu[ṁ*] mānav-ōttaman=and=uj[j*]vaḷa-kīrtti **Dōṇan**=uru-dharmma-trāṇan=utsāhadiṁ || [16*] Kanda || Parama-Jina-samaya-ratnā-

28 kara-himakara-**Mūḷa-saṁgha**-saṁbhava-śōbh-ākara-**Sēna - gaṇa** - nabha[s*]sthaḷa-sarasija-bāndhavara sita-yaśa[ś*]-śrī-dhavaraṁ(ra) || [17*] Vara-munipara vinata-kshitipara niravadyara **Narēṁdrasēna-**

29 **traividyara** pāda-prakshāḷana-purassara[ṁ] divya-puradoḷ=ī **Purikāradoḷ** || [18*] Chāṁdraṁ Kātaṁtraṁ Jainēṁdraṁ Śabdānuśāsanaṁ Pāṇini matt=Aiṁdraṁ **Narēṁdrasēna-mu-**

30 nīṁdraṁg=ēk-āksharaṁ peṛaṁg=ivu moggē || [19*] Avar=agra-śishyaṁ Ninag=ēn=eṁbeno Śākaṭāyana-munīśaṁ tāne Śabdānuśāsanadoḷ Pāṇini Pāṇinīyadoḷu(ḷe) Chāṁdraṁ Chāṁdradoḷu taj-Jinēṁdra-

31 ne Jainēṁdradoḷ=ā Kumārane gaḍaṁ Kaumāradoḷ=pōlpar=ent=ene pōlar=**Nnaya-sēna-paṇḍitaroḷ**=anyar=vvārddhi-vīt-ōrvviyoḷ || [20*] Sarasatiyaṁ manō-mudade tāḷdidan=ennan=avajñe-geydan=ān=iren=avaḷ=irkke ohiḥ

32 savatiyoḷ=pudu-vāḷvudu kashṭam=endu nishṭhura-vachanaṁgaḷaṁ nuḍidu dik-kariyaṁ parid=ēṛi kīrtti tāṁ purudisi dūṛipaḷ=vara-tapōnidhiyaṁ **Nayasēna-sūriyaṁ** || [21*] Avar=agra-śishyar || Nata-bhū-

33 pēṁdra-kirīṭa-tāḍita-pad-āṁbhōja-dvayaṁ nūtan=apratim-ābhā-ravi tāra-hāra-Hara-hās-ākāsa(śa)-nīhāra-viśruta-kīrtti-pramad-ānan-ābja-mukuraṁ hā bāppu sāmānyamē śruta-vārāsi(śi) **Narēṁdra-**

34 **sēna-munipaṁ** traividya-chakrēśvaraṁ || [22*] Jita-vidvishṭa-pratāp-ānvitadin=adhika-śauryyatvad=āṭōpadiṁd=ūrjjita-bhāsvaj-Jaina - dharmm-ārppita - dri(dṛi)ḍa(ḍha) matiyiṁ vipra-vaṁś-āṁbar-āharppatiy[1]=emb=oṁd=udgha-tēja[s*]tvadin=atu-

35 ḷa-baḷ-aiśvaryyadiṁ tyāgad=oṁd=unnatiyindaṁ satyadiṁdaṁ **Dinakaran**=atiśōbh-ākaraṁ puṇya-puṁja || [23*] Dinakaran=ōdayadoḷ tamam=anituṁ tūḷd=ōḍuv=ante mithyātva-tamaṁ **Dinakaran**=udi(da)yise nija-kuḷa-

36 vanadiṁ tūḷd=ōḍi kiḍuvud=ēṁ vismayamē || [24*] Ātana tanayar=jjana-vikhyātar=Jjina-pada-payōja-bhṛiṁgar=vvinay-ānvitar=ene negaḷdar=akhiḷa-kshmātaḷadoḷ **Rāji-mayyanuṁ Dūḍamanuṁ** || [25*] Vṛitta ||

[1] Read *-āhappatiy* or *-āhaspatiy*.

37 Jina-pād-āmbhōja-bhṛiṁgaṁ sujana-jana-manō-rañjanaṁ viśva-dhātrī-vinutaṁ dig-daṁti-dant-āśṛi(śri)ta-viśada-yaśō-bhāsi śishṭ-ēshṭa-kalp-āvanijaṁ sat-pātra-dān-ādhikan=enute manō-rāgadiṁ kūrttu vidvaj-janam=e-

38 llaṁ baṇṇikuṁ Rājanan=amaḷa-lasat-tējanaṁ nichcha-nichcha || [26*] Manu-muni-mārgga-nēma Jina-pūjeyoḷ=arttigan=eṁdu dāniy=eṁd=anupama-tējan=eṁdu śuchiy=eṁdu dayā-paran=eṁdu nichchaluṁ manam=o[?se]-

39 d=akkaṛiṁ biḍade baṇṇisuguṁ jagam=eyde kūḍe Rājanan=ina-tējanaṁ pasuge gōjanan[1]=āśrita-kalpa-bhūjana || [27*] Tat-priy-ānujana sau(śau)ryyad=aḷavaṁ pēḷvaḍe || Kaḍupindaṁ

40 dharaṇīśvaraṁ besase chaurāsīśanaṁ bandiyaṁ piḍidaṁ sāhasadindamaṁ muge(gi)yan=Ind-ōrbbīśanaṁ kōpadiṁ piḍid=uyd=ā seṛey-iṭṭa Sōbhananan=aty-āścharyyadiṁ bandiyaṁ piḍi-

41 daṁ tān=ene sau(śau)ryyad=ond=aḷav=ad=ēṁ sāmānyamē Dūḍana || [28*] Nija-patiyaṁ seṛe-viḍidoḍe bhuja-baḷadiṁ bandi-viḍidu biḍisidan=end=ī trijagaṁ baṇṇisuguṁ sa[d*]-dvija-kuḷanaṁ sau(śau)ryya-

42 sā(śā)ḷiyaṁ Dūḍamana || [29*] Int=enisida Dūḍana vara-kānte Manōbhavana kāntegaṁ rūpinoḷ=atyantaṁ migil=ene pogaḷalk=entuṁ neṛey=aṛiyar=Ēchikabbeya rūpa || [30*] Ant=avargge(rge) puṭṭidaḷ sura-kā-

43 nt-ōpame vichaḷad-aḷi-kuḷ-āḷaki(ke) vilasan-māntana-samēte budha-jana-chintāmaṇi Hammikabbe lalanā-ratna || [31*] Ā negaḷda Hammikabbeg=anūna-priya-vallabhaṁ Manōbhava-rūpaṁ dānad=eḍe-

44 g=andin=ā Kānīnana vol negaḷdan=Arasimayyaṁ jagadoḷ || [32*] Anupama-dāna-śiḷa-guṇa-bhūshaṇa-bhūshitey=āda Hammikā-vanitegam=atyudāran=Arasayya-mahā-vibhugaṁ vinī-

45 tan=olpiṁa kaṇi vaidya-śāstra-kuśaḷaṁ sujan-āgraṇi vaidya-Kaṇṇapaṁ tane(na)yan=enalke nōntan=ene Kannana vol kṛita-puṁṇyan=āvanō || [33*] Jina-pada-paṁkaja-bhramaran=Indapan=udgha-guṇ-ābdhiy=Īśvaraṁ vi-

46 ne(na)ya-viḷāsi Rāji sujanaṁ Kalidēvan=agaṇya-puṇya-varddhanakaran=Ādināthan=adhikaṁ śuchi Śānti negartte-vetta Pārśvanum=ivar=ātmajātar=ene Kannana vol kṛita-puṁṇyan=āvanō || [34*]

TRANSLATION.

(Verse 1.) Victorious be the commandment of the Lords of the Three Worlds, enjoined by the Jinas, bearing for token the blest supremely profound doctrine of (*different*) possibilities of predication.

(Lines 2-3.) Hail ! the refuge of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of **Satyāśraya's** race, embellishment of the **Chāḷukyas, Tribhuvanamalla-dēva**—

(Verse 2.) What emperors have completely torn up the roots of froward monarchs, scattered them with hurtling fling into the waters, stood up in the fore-front, and cleared the earth of thorns, right up to the (*surrounding*) ocean ? A gem of emperors, the exceedingly puissant **Vikramāditya,** has cleared the earth of thorns and constantly protected it.

(Lines 4-5.) So, while the victorious reign of **Tribhuvanamalla-dēva** was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon and stars :—

[1] See note on translation, below.

(Lines 5-8.) His younger brother—hail !—he who is praised by the whole world, renowned among men, scion of the **Pallavas**, darling of Fortune and Earth, **heir-apparent**, Paramēśvara [Supreme Lord] among kings, Mahēśvara [Great Lord] among warriors, adorned with valour, minion of the goddess of victory, guardian-gem to refuge-seekers, crest-gem of the **Chāḷukyas**, Triṇētra [Śiva] in the fray, purifying the Kshatriyas, a king of the Aṅgas [Karṇa] to fiery elephants, a natural Love-god, plunderer of hostile kings, champion of his elder brother, **Trailōkyamalla Vīra-Noḷamba Pallava-Permānaḍi Jayasiṁha-dēva**—

(Verse 3.) **Noḷamba**, a fatal discus against foemen's dominions, following the course of the series of primitive kings such as Naḷa, Nahusha, and Nṛiga, a crest-gem to the **Chāḷukyas**, a natural Love-god, whose feet are illumined by wreaths of lustre from numbers of gems adorning the heads of the crowd of bowing hostile monarchs, he whose enemies' hosts have fled—is he ordinary among kings ?

(Lines 9-10.) Being known as a subject of such praise and distinction—

(Verse 4.) **Vīra-Noḷamba**, in whom are embodied the royal virtues, who has no foes remaining, towards whom the people's affection waxes great, the creeping-plant of whose glory stands erect, has hosts of foes bowing before him.

(Lines 10-11.) While he was protecting the **Two Three-hundreds**,[1] the **Banavāse Twelve-thousand**, the **Sāntaḷige Thousand**, and the **Kaṇḍūr Thousand** with enjoyment of pleasing conversations :—

(Lines 11-13.) One who finds sustenance at his lotus-feet, the Mahāsāmantādhipati who has obtained the five great musical sounds, great august General, setting arrows on the heads of foes, gallant to the lady the art of literature, bee to the lotus-face of Sarasvatī, he whose soul is matured by remembrance of Hara's feet adored (*by him*), a jewel in the ear of Sarasvatī, the High Minister, Steward of the Household, (*and*) General, **Eṛemayya**—

(Verse 5.) A Brahmā in all arts, a sun of the Brāhmaṇ race, a moon to the ocean of the Vatsa *gōtra*, a king Death to foes, is the General **Eṛega** a man of slight account in the series of worlds ?

(Verse 6.) If the lord **Eṛega** has a resemblance (*to anything*) on earth, it is the earth, the ocean, (*and*) Indra's mountain[2] (*to which he may be compared respectively*) for weightiness, profundity, (*and*) solidity. (*But*), if one considers, the earth, which became tremulous through the Demons,[3] may become something different, the ocean, which had its profundity diminished by Rāma,[4] may become something different, the celestial mountain, which became light of weight through Kṛishṇa, may become something different, if sometime the case should happen.

(Verse 7.) If one reflects, the distance between his merit and (*other*) illustrious men's merit may be said to be the distance between an elephant and a gnat ; hence the sages' phrase " what envy is there for merits ? " applies well to the lord **Eṛega**.

(Verse 8.) The creeping-plant of (*his*) goodly stainless glory has thus overspread the regions of space so that there is no gap ; (*his*) valour has wrought . . . ; (*his*) weightiness is beyond comparison ; his conduct has reached a crowning degree ; it has been such that they say " a son of strength[5] has again been born ": who are able to praise (*adequately*) **Eṛega's** eminence ?

(Verse 9.) As he lives in such fame and repute ; as (*his*) distinction, in which he is known as a sweet springtime to his land, continues to increase ; as he enjoys the government of the

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[1] Beḷvola and Puligeṛe.

[2] Apparently Gōvardhana, which was lifted by Kṛishṇa.

[3] Cf. *Ṛig-vēda* II. xii. 2, X. xliv. 8, *Vedische Studien* i. 174.

[4] Namely when the *Sētu* or causeway was built from India to Ceylon.

[5] This phrase seems to be a version of the Vedic *sahasaḥ putra*.

Puligere Three-hundred while maintaining the high degree of his lord's fortunes, and holds a happy course transcending even Karṇa in generosity (*and*) truthfulness—the General **Erega** is of the same quality as Balin and Indra.

(Verse 10.) His younger brother **Dōṇa**, a seat of unbounded merit, a *bhuvana-bumbhuka*,[1] enjoying the fortunes of the Lord of the Gods [Indra], peerless in strength of arm, a (*God of the*) Flowery Arrows [Kāma] to the multitude of enemies' wives, has become eminent.

(Verse 11.) **Eṛega's** younger brother is in valour the younger brother of him who shattered the troop of the Kuru race [Arjuna], in incomparable beauty the younger brother of Baladēva [Kṛishṇa], in might of arm the younger brother of Yama's son [Bhīma].

(Verse 12.) When enemy kings are bowing at the base of **Eṛega's** feet, it is **Dōṇa** who makes them bow, so that their cry is "I cannot but bow"; he bears the burden of his lord's business, while the covetous and their like stoop (*before him*).

(Verse 13.) As there appears no grudging in (*his*) generosity, nor shortcoming in his worthy conduct, nor shame in his behaviour, are any other men in the world of mortals equal to **Dōṇa**, who is a (*God of the*) Flowery Arrows to women, a preserver of a multitude of agreeable cultured men, an expert in all arts equal to the Lotus-born [Brahman].

(Verse 14.) His deity is Paśupati, a supremely helpful lord; **Noḷamba**, conqueror of hosts of foes, has cherished and supported him; his father is **Tikka**, eminent for a series of brightest virtues; his mother is **Kalvāmbike**, adorned with brilliant conduct; his elder brother is the renowned **Eṛakapa**, a gem of the company of generals: thus **Dōṇa** is a dwelling-place for glory.

(Verse 15.) In this Iron Age, this time of stress, there has been an outcry[2] at the rise of an ocean of righteousness, so that it would seem as if the people of the earth altogether with one voice in their delight were joyously uttering praises, saying: "after a long time it has become visible, thus righteousness is coming to hand!"

(Verse 16.) Whilst Pushya of **the year Durmati, the sixth in the series**[3] **of the years of Vikrama** delightful in their course, **the dark fortnight, and Friday and the sixth** (*lunar*) **day** were in progress, while with these coincided a *mahā-yōga* consisting of *vyatīpāta*[4] and the great *uttarāyaṇa-saṁkrānti*, the excellent man **Dōṇa**, brilliant of fame, preserver of wide righteousness, here with generosity—

(Verses 17-18.) Having laved in this **Purikara**, a divine city, the feet of **Narēndrasēna Traividya**,[5] who is a moon to the ocean of the supreme Jinas' Church and a lotuses' friend [sun] in the sky of the **Sēna Gaṇa**, that mine of lustre sprung from the **Mūla Saṅgha**, who is a bridegroom of the goddess of white fame, a chief of worthy ascetics, one to whom monarchs bow down, a man without fault—

(Verse 19: identical with verse 8 of inscription A.)

(Line 30.) His senior disciple—

(Verse 20: identical with verse 9 of inscription A.)

(Verse 21.) "He has cherished Sarasvatī with delight of spirit; me he has despised; I do not exist while she is present—fie! to cohabit with a rival wife is hard!"—uttering these harsh words, swiftly mounting the elephant of the sky-quarter, Fame herself enviously reviles the worthy ascetic **Nayasēna Sūri**.[6]

(Line 30.) His senior disciple—

(Verse 22.) Ho! hurrah! is the great ascetic **Narēndrasēna**, the emperor of masters of

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[1] See above, Vol. XIII, pp. 298, 327.

[2] Or, possibly, "elation."

[3] Properly *tati-shaṭka* means a series of six.

[4] The *yōga* when the declination of sun and moon is equal.

[5] Explained as "learned in *āgama*, logic, and grammar," *I. A.*, Vol. XIV, p. 23 n. The Jain "threefold lore" is elsewhere defined as *śabd-āgama, yukty-āgama*, and *param-āgama*.

[6] An example of the rhetorical artifice of *vyāja-stuti*.

the triple lore, something ordinary—he whose pair of lotus-feet is beaten by diadems of stooping sovereigns, he who is renowned, he who is a sun in peerless lustre, a mirror to the lotus-face of the lady Fame who is renowned (*as being bright as*) stars, pearl-strings, Hara's laughter,[1] ether, and frost, he who is an ocean of scriptural lore ?

(Verse 23.) Because of the magnificence of (*his*) extraordinary sun-like character[2] owing to the presence of the majesty[3] of conquered foes (*appropriated by him*), because of (*his*) firm mind devoted to the grand and brilliant Jain religion, because of (*his*) peculiar quality of superlative splendour by which he is known as a sun in the sky of the Brāhmaṇ race, because of (*his*) supremacy in peerless might, because of (*his*) peculiar eminence in bounty, and because of (*his*) truthfulness, **Dinakara** (*was*) a mine of exceeding lustre, a heap of godliness.

(Verse 24.) As on the rise of the sun all darkness flees away, so with the rise of **Dinakara** the darkness of error flees away from the park of his race and is dissipated : what a wonder !

(Verse 25.) His sons **Rājimayya** and **Dūḍama** are illustrious over the whole earth as being renowned among men, bees to the Jinas' lotus-feet, possessed of culture.

(Verse 26.) All learned folk everlastingly praise lovingly with affection of spirit **Rāja**,[4] who is stainless and bright in brilliance, as being a bee to the Jinas' lotus-feet, gladdener of good men's souls, renowned over the whole earth, radiant with lustrous fame mounting to the tusks of the elephants of the sky-quarters, a tree of desire to cultured and agreeable men, exceeding in bounty to worthy recipients.

(Verse 27.) The world in unison always without cease rightly extols with gladness (?) of spirit (*and*) with affection **Rāja**, who is brilliant as the sun, a moon in golden hue,[5] a tree of desire to clients, calling him a lover of the worship of the Jinas according to the rules of the saint Manu's course, bountiful, peerless in brilliance, pure, full of kindness.

(Line 39.) If one would describe the measure of his beloved younger brother's valour—

(Verse 28.) At the stern command of the sovereign he took captive the Lord of the **Eighty-four** ; in his boldness he clasped not his hands (*in submission*) ; he in his turn took captive in a most marvellous manner that same **Sōbhana** who in wrath had seized, bound, and cast into prison king **Inda** : is this singular degree of **Dūḍa's** valour an ordinary thing ?

(Verse 29.) "By his might of arm he took captive him who had cast his master into confinement, and made him release him" : thus this triple world lauds the valiant **Dūḍama**, scion of worthy Brāhmaṇs.

(Verse 30.) The excellent lady of **Dūḍa**, who has thus been described, far surpassed in beauty the Mind-born One's mistress [Rati] : despite this praise, men do not withal fully comprehend in any way **Ēchikabbe's** beauty.

(Verse 31.) So there was born to them **Hammikabbe**, comparable to a goddess, having locks of hair like troops of gadding bees, brilliantly distinguished, a wishing-gem to sages, a jewel of women.

(Verse 32.) This illustrious **Hammikabbe's** completely beloved husband, **Arasimayya**, comely as the Mind-born One, was distinguished in the world like Kānīna [Karṇa] here in respect of bounty.

(Verse 33.) The lady **Hammikabbe**, who was adorned with the ornaments of the merits of peerless bounty and virtue, and the most generous lord **Arasayya** had a son, the physician

[1] Cf. *Mēgha-dūta* 58.

[2] There is perhaps a play on *saurya* and *śaurya*, "valour." The name *Dinakara* means literally "sun."

[3] Literally, "heat."

[4] *Rāja* means "moon" ; hence the following epithet.

[5] *Gōja*, lit. "milk-born," may mean "moon," though I have never found it used in this derivative sense. Were it not for the context, I should be inclined to suggest *pasuge gōpanan*, "shepherd to his flock."

Kannapa, who was refined, a mine of excellence, skilled in the healing art, pre-eminent among good men : in view of this, as he was godly in his works, who has such righteousness accounted to him as **Kanna** ?

(Verse 34.) Their sons are **Indapa**, a bee to the Jinas' lotus-feet, **Īśvara**, an ocean of noble virtue, **Rāji**, brilliant in refinement, the worthy **Kalidēva**, **Ādinātha**, an accumulator of incalculable merit, the exceedingly pure **Śānti**, (*and*) the distinguished **Pārśva** : hence who has such righteousness accounted to him as Kanna ?

No. 10.—TWO KADAMBA INSCRIPTIONS OF NIRALGI.

BY LIONEL D. BARNETT.

The village of **Nīralgi**, whence these records come, lies in the Hāngal *tāluka* of Dhārwār District, in lat. 14° 52′ and long. 75° 18′, about 11½ miles to the north-east of Hāngal town. As our inscriptions shew, it was formerly called **Nīrili**. The ink-impressions on which the texts of the following inscriptions are based were prepared for the late Dr. Fleet, and are now in the British Museum.

A.—OF THE REIGN OF SOMESVARA I: SAKA 974.

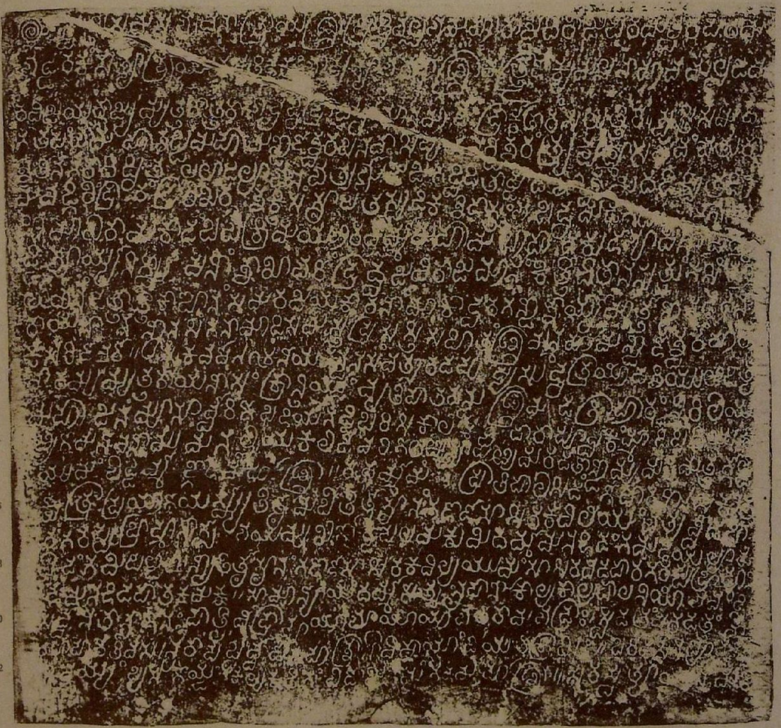
As to the exact site where this record was found and the character of the stone I have no information. The inscribed area is about 2 ft. high and 2 ft. 5½ in. broad.—The **character** is fairly good Kanarese of the period, with letters ½-¾ in. high. The palatal and the guttural nasals both occur : °*kāñchanaṁ* (l. 9), =*mmaṅgaḷa* (l. 15).—The **language**, except in the formal Sanskrit verses and final formulæ and the phrase *Sarasvatyāya namaḥ* (an error for *Sarasvatyai namaḥ*) in l. 22, is Old Kanarese prose. The *ḻ* is preserved in =*ggaḻdeyumaṁ* (l. 14) and *pēḻda* (l. 18) ; it is changed to *ḷ* in *baḷiyan* (l. 13), and *aḷi*° (ll. 17, 19). On the phrase *baḷiyan=aṭṭi* see Dr. Fleet's remarks above, Vol. XI, p. 3.

The **record** begins by referring itself to the reign of **Trailōkyamalla-Āhavamalla**, i.e. **Sōmēśvara I** (ll. 1-3), and then informs us that on a certain date the **Kādamba** Mahā-Maṇḍalēśvara **Harikēsarin** formally made over by deputy certain estates to the Three-Hundred Mahājanas of Nīrili for the maintenance of the Piriya Keṟe or Great Tank and the cult of the god Kali (ll. 3-15). The document was drafted by the town-clerk **Jōgivayya**, and engraved by **Chiṭṭōja** (ll. 21-22). Harikēsarin is the prince, also named **Arikēsarin** and **Hariga**, who figures in the Baṅkāpūr inscription of Śaka 977 published by me above, Vol. XIII, p. 168,[1] with titles almost the same as those given in the present record. I there stated (p. 169) that the year Śaka 977 marked the earliest known connection of the **Kādambas** with the **Banavāsi province** ; we are now able to trace it back to a date three years earlier.

The **date** is given in ll. 11-12 as : Śaka 974 (expired), the cyclic year Nandana ; Pushya śuddha 13 ; Sunday ; the *uttarāyaṇa-saṁkrānti* ; a *vyatīpāta*. This is irregular. In Nandana there was an intercalated Pushya. If we take the given *tithi* as belonging to the latter, it corresponded to **Tuesday, 5 January, A.D. 1053**, ending at 12 h. 19 m. after mean sunrise. Mr. R. Sewell, who has kindly checked my calculations in this paper, points out that the *tithi* śuddha 13 in Nija-Pushya of the same year was expunged : at mean sunrise on Wednesday, 3 February, A.D. 1053, the current *tithi* was śuddha 12, and at the same moment on the following Thursday the current *tithi* was śuddha 14. Furthermore, the *uttarāyaṇa-saṁkrānti* took place on **Wednesday, 24 December, A.D. 1052**, at 19 h. 23 m. after mean sunrise.

[1] In my translation of that document I have fallen into some errors, which I have tacitly corrected in my rendering of the present inscription.

Niralgi Inscription of the reign of Somesvara I: Saka 974.



F. W. THOMAS

SCALE ABOUT ONE-FOURTH

WHITTINGHAM & GRIGGS, COLL.

The only places mentioned are: **Banavāsi** (l. 4), the **Agrahāra** of **Nīrili**, i.e. Nīralgi (l. 12), the **Piriya Kere** or **Great Tank** (ll. 13-14), and the *tīrthas* (ll. 15-16).

TEXT.[1]

[Metres : v. 1, *Śālinī* ; v. 2, *Anushṭubh*.]

1 Svasti samasta-bhuvan-āśraya Śrī-Pri(pṛi)thvī-vallabha mahārāj-ādhirāja paramēśvara parama-
2 bhaṭṭārakaṁ **Satyāśraya**-kuḷa-tiḷakaṁ **Chāḷuky**-ābharaṇaṁ śrīmat-**Traiḷōkyamallan**=**Āhavamalla-dēva**-
3 ra vijaya-rājyam=uttarōttar-ābhivṛiddhi-pravarddhamānam=ā-chaṁdr-ārkka-tāraṁ saluttire || Svasti samadhi-
4 gata-paṁcha-mahā-śabda-mahāmaṇḍaḷēśvaraṁ **Banavāsi-purayar-ēśvaraṁ** Tryaksha-kshmā-saṁbhavaṁ chaturā(ra)-
5 śīti-nagar-ādhishṭhita Lalāṭalōchana-Chaturbhbhuja-jagad-vidit-āshṭādaś-āśvamēdha-dīkshita Hi-
6 mavad-giriṁdra-ruṁdra-śikhara-śakti-saṁsthāpita sphaṭika-śiḷā-staṁbha-baddha-mada-gaja mahā-ma-
7 him-ābhirāma **Kādaṁba-chakri-Mayūravarmma**-mahā-mahīpāḷa-kuḷa-bhūshaṇaṁ permma-
8 ṭṭi-tūryya-nirgghōshaṇaṁ **śākhācharēṁdra-dhvaja**-virājamānaṁ kīrtti-vitānan=uttuṁga-**siṁha**-
9 **lāṁchchhanaṁ** datt-ārtti(rtthi)-kāñchanaṁ samara-jaya-kāraṇaṁ mār-kkoḷvara gaṇḍa śauryya-mārttaṇḍan=adaṭa-Nā-
10 rāyaṇan=aṇṇana siṁga nām-ādi-samasta-praśa(śa)sti-sahitaṁ śrīman-mahāmaṇḍaḷē-śvaraṁ **Hari-**
11 **kēsari-dēvar** || **Sa(śa)ka-varsha 974neya Nandana-saṁvatsarada Pushya-**su(śu)ddha trayōdaśiyuṁ Āditya-
12 **vāramum**=uttarāyaṇa-saṁkrāntiyuṁ vyatīpātadandu śrīmad-agrahāraṁ **Nīriliya**
13 mahājanaṁ mūnūrvvarige baḷiyan=aṭṭi barisi kālaṁ karchchi dhārā-pūrvvakaṁm=māḍi Piriya Ke-
14 ṟege mane-vaṇamuman=alliya Kali-dēvarige aṟunūṟu marada tōṇṭamumaṁ mattar=ggaḷde-
15 yumaṁ biṭṭar=mmaṅgaḷa mahā-śrī || Ī dharmmamaṁ pratipāḷisidaṁge Vāraṇāsi Kuru-
16 kshētra Prayāgey=Argghyatīrttham=eṁb=ī tīrttha-sthānaṁgaḷoḷ sāsira kavileyaṁ chatur-vvēda-pā-
17 ragar=appa[2] brāhmaṇargg=ubhayamukhi goṭṭa pa(pha)lam=akkum=Ī dharmmaman=aḷidaṁgam=aḷiyal=oḍa-
18 rchchidaṁgam=ī pēḷda puṇya-tīrttha-sthāṁ aṁgaḷoḷ sāsira kavileyumaṁ sāsira vēda-pāragar=appa brāhmaṇa-
19 ḷa(ru)man=aḷida pātakam=akku || Sāmānyō=yaṁ dharmma-sētuṁ(r)=nṛipāṇā[ṁ*] kālē kālē pālanīyō bhavadbhiḥ [|*]
20 sarvvān=ētān=bhāginaḥ pārtthivēṁdrān=bhūyō bhūyō yāchatē Rāmabhadraḥ | (||) [1*] Sva-datt[ā*]ṁ para-datt[ā*]ṁ vā

[1] From the ink-impression.

[2] The engraver has made after this word a *ra*, squeezed in between *ppa* and *brā*.

21 yō harēti(ta) vasundharā[ṁ*] [|*] shashṭhi(shṭi)r=vvarsha-sahaśrā(srā)ṇi vishṭā(shṭhā)yāṁ jāyatē kri(kṛi)miḥ || [2*] Baredaṁ sēnabōva Jō-
22 givayyaṁ besa-geydaṁ kal*u*kuṭigaṁ **Chiṭṭōjaṁ** | maṁgaḷa mahā-śrī || Sarasvatyāya namaḥ

TRANSLATION.

(Lines 1-3.) While the victorious reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of **Satyāśraya's** race, embellishment of the **Chāḷukyas**, king **Trailōkyamalla-Āhavamalla**, was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars :—

(Lines 3-11.) Hail! The Mahā-Maṇḍalēśvara who has obtained the five great musical sounds, who bears all titles of honour such as "**lord of Banavāsi** best of cities, ornament of the race of the **Kādamba** emperor the great king **Mayūravarman**, which is sprung from the Three-eyed [Śiva] and Earth, presides over eighty-four cities, is consecrated in eighteen world-famous horse-sacrifices to (*the god of*) the Frontal Eye [Śiva] and the Four-armed [Vishṇu], has established its might upon the massive summits of the great Mount Himavat, binds its fiery elephants to columns of crystal, and is charming with great majesty,—he who is (*attended*) with the noise of *permaṭṭi* drums and (*other*) musical instruments, who is resplendent with a **banner** (*bearing the device*) of **a great ape**, is canopied in glory, and has for **crest** a stately **lion**; giver of gold to the needy, cause of victory in the fray, man of might to adversaries, sun of valour, a Nārāyaṇa of the gallant, a lion for his elder brother"—the Mahā-Maṇḍalēśvara **Harikēsari-dēva**,—

(Lines 11-12.) **On Sunday, the thirteenth of the bright fortnight of Pushya in the cyclic year Nandana, the 974th** (*year*) **of the Śaka era**, at the *uttarāyaṇa-saṁkrānti*, in a *vyatīpāta*,[1]—

(Lines 12-15.) Having sent a summoner to the Three-hundred Mahājanas of the **Agrahāra of Nīrili**, convened them, and laved their feet, made over with pouring of water the house-tax to the Great Tank, and a garden of six-hundred trees and a field of one *mattar* to the god Kali of that place. Happiness! great fortune!

(Lines 15-19 : a prose commonitory formula of the usual type.)

(Verses 1-2 : two common Sanskrit verses.)

(Lines 21-22.) The town-clerk **Jōgivayya** wrote (*this record*). The stone-mason **Chiṭṭōja** executed the order. Happiness! great fortune! homage to Sarasvatī!

B.—OF THE REIGN OF SOMESVARA II : SAKA 996-7.

In the case of this epigraph also I have been unable to trace the site whence it comes, or to find any details as to the stone. The inscribed area, which is much worn by weather, comprises an upper compartment, on which are lines 1-2, and a lower one containing all the rest; it is nearly 4 ft. high and 2 ft. 7½ in. wide.—The **character** is Kanarese, rather straggling and clumsy, and resembling the Peggūr inscription of A.D. 978 (no. 4 of "*Coorg Inscriptions*," revised edition). The cursive forms of *m*, *y*, and *v* (above, Vol. XII, p. 335) are all found here :—*m* in °*baḷamaṁ* and (?) *briḍyatvamaṁ*, l. 22, *maṁḍaḷika*°, l. 24, *śrīman*°, l. 33, *dharmma*°, ll. 37, 39, *kavileyumaṁ*, ll. 39-40, °*pātakam*, l. 40, *Rāma*°, l. 41; *y* in °*saṁkrāntiyaṁdum*, ll. 31-32, *Uṁchagēriya*, l. 32; and *v* in *nerevare*, l. 23. The *ñ* is written in *paṁñcha*°, ll. 30, 38, 40. The height of the letters varies from ⅜ in. to ⅝ in.—The **language** is Old Kanarese, except

[1] A *yōga* in which the declinations of sun and moon are equal.

in the Sanskrit verses on ll. 40-42 and the barbarous concluding formula. The archaic *ḻ* occurs once, in *pēḻda*, l. 39; it is replaced by *ḷ* in *baḷi°*, ll. 10, 33, *baḷiya*, l. 36, *aḷi°*, ll. 39-40, and by *r* in *mēl-ārkeyya*, l. 13 (a blunder for *°āḷkeya*) and *ērppattaṛa*, l. 32. In regard to lexicography, we may notice *baḷiyan=aṭṭi*, l. 10, and *baḷiy-aṭṭi*, l. 33 (see above, inscr. A.), *mānp=*, l. 22, (?) *tott=*, l. 22, (?) *brīḍyatva*, l. 22, *poḷisiṁ*, l. 23 (perhaps connected with *poḷe*, "to shine" or "to be swung about": should we then read here *poḷepiṁ* ?), and *avaṁguṁṭe*, l. 28 (in Kittel's Dictionary *avaṅgōṭa*).

The **record** is twofold, comprising two endowments, and probably was engraved at the time when the second was granted. The first (ll. 1-13) opens by referring itself to the reign of a Chāḷukya king whose name is here lost; but that it was **Bhuvanaikamalla (Sōmēśvara II)** is proved by the reference to him and the date in l. 8. It then mentions (ll. 3-5) the Mahā-Maṇḍalēśvara **Vikramāditya-dēva** (possibly the king's younger brother, afterwards Vikramāditya VI), and likewise (ll. 5-7) a noble of the **Pallava** lineage named **Bhuvanaikamalla-Pallava-Permānaḍi Vi[shṇuvardhana-Vi]jayāditya,**[1] and bearing among his other titles that of "**lord of Kāñchī** best of cities"; and it states that, when Vikramāditya and Vishṇuvardhana-Vijayāditya were at **Baṅkāpura** in the course of a tour of state in the service of king Bhuvanaikamalla, in Śaka 996, they granted the village of Basalūr, in the Elambi Twenty, to the 300 Mahājanas of Nīrili for the maintenance of the cult of Rāmēśvara (a well-known form of Śiva) at Pomba̤ḷi (ll. 7-13).

Then comes the second record (ll. 13-43). It begins by introducing, in prose, with the usual titles of his lineage and some others, the **Kādamba** Mahā-Maṇḍalēśvara **Śāntivarman, "lord of Banavāsi** best of cities" (ll. 13-21), and extols his valour and glory in four verses (ll. 21-30). After this comes the formal statement that in Śaka 997, when at **Uñchagēri**, he, in concert with two other high officers of state, renewed the grant of the first record (ll. 30-42).[2] **Bichchara Gaṅgayya** made the fair copy, and **Sūdōja** engraved it (ll. 42-43).

There are two **dates.** The first is given on ll. 8-9 as: Śaka 996, Ānanda; the full-moon of Āśvayuja; an eclipse of the moon. This seems to be regular. The *tithi* mentioned was current at sunrise on **Tuesday, 7 October, A.D. 1074,** and ended about 20 h. 3 m. after mean sunrise (for Ujjain). On that day there was a lunar eclipse, in which total obscuration began 19 h. 30 m. after mean sunrise, while the above *tithi* was still current.

The second date is given on ll. 31-32 as: Śaka 997, Rākshasa; Pushya śuddha 1; Sunday; the *uttarāyaṇa-saṁkrānti.* This is quite wrong. Pushya śuddha 1 of given year corresponded to **Friday, 11 December, A.D. 1075,** on which it ended about 11 h. 15 m. after mean sunrise. The *uttarāyaṇa-saṁkrānti*, on the other hand, occurred on **Thursday, 24 December,** about 18 h. after mean sunrise, so that Friday was reckoned as the first day of Makara.

The **places** mentioned are: **Kāñchī** (ll. 6, 7); the *nele-vīḍu* of **Baṅkāpura** (l. 8); **Pombaḷḷi** (ll. 10, 35); the **Pānuṅgal Five-hundred** (l. 12); the **Elambi Twenty** (ll. 12, 36); **Basalūr** (*ib.*); **Banavāsi** (ll. 18, 30); the *nele-vīḍu* of **Uñchagēri** (l. 32); and the *tīrthas* (l. 37), besides a rather obscure phrase *nāḍ=ērppattaṛa* (l. 32), which is perhaps a mistake for *nāḍ=irppattaṛa*, "the Twenty of the county," viz. Elambi. Pombaḷḷi is the modern Hombli, lying 3½ miles nearly south of Nīralgi, in lat. 14° 49½′ and long. 75° 17½′. One is tempted to identify Uñchagēri with the modern Wunchigēri, near Kumtā; but the distance from Nīralgi is considerable. Kāñchī (Conjeevaram), Baṅkāpura (Baṅkāpūr), and Pānuṅgal (Hāngal) are well known. Elambi and Basalūr do not seem to be traceable.

[1] See *Dyn. Kanar. Distr.*, p. 444 and n. 1.
[2] See *Dyn. Kanar. Distr.*, p. 561.

TEXT.[1]

[Metres: vv. 1, 3, 4, *Mahāsragdharā*; v. 2, *Champakamālā*; v. 5, *Śālinī*; v. 6, *Anushṭubh*.]

1 Śrī Svasti samasta-bhuvana-āśraya Śrī-Pri(pṛi)[thvī-vallabha mahārāj-ādhirāja paramēśvara parama-bhaṭṭārakaṁ]
2 Satyāśraya-[kuḷa-tiḷakaṁ **Chāḷuky**-ābharaṇaṁ śrīmad-**Bhuvanaikamalla-dēvara** rājyam=uttarōttar-ābhivṛiddhi-pravarddhamānam=ā-chaṁdr-ārkka-tāraṁ]
3 baraṁ saluttam-ire || Tat*u*-pāda-pad*u*m-ōpajīvi || Svasti samadhigata-paṁcha-mahā-śa-
4 bda-mahāmaṇḍaḷēśvaraṁ Gaurī-Gaṇēy(ś)-āvatāraṁ Pārvvatī-priyaṁ * * * * * kāvanaṁ nām-ā-
5 dhi(di)-samasta-prasa(śa)sti-sahitaṁ śrīman-mahāmaṇḍaḷēśvaraṁ **Vikra[māditya-dēva]r** || Svasti samasta-
6 bhuvan-ōrlla(lla)sita-vīra-**Pallav**-ānvayaṁ Śrī-Pri(pṛi)thvī-vallabhaṁ **Palla[va** * * * * *]n=amōgha-vākyaṁ **Kāṁ-**
7 **chī-puravar-ēśvaraṁ** śrīmad-**Bhuvanaikamalla-Pallava-Permmānaḍī(ḍi) Vi[shṇuvardhana(?)-Vi]jayādityanum**=irddu śrī-
8 mat*u*-**Bhuvanaikamalla-dēvargge Baṁkāpurada** nele-vīḍinoḷ bi[jayaṁ-geydu(?)] **Sakha-variśa**[2] **996neya**
9 **Ānaṁnda-saṁvatsarada** Āśvayujada puṇṇive sōma-grahaṇadaṁ[du śrīmad]-agrahāraṁ **Nīriliya** mahā-
10 janaṁ mūnūrvvarumaṁ baḷiyan=aṭṭi barisi kālaṁ karchchi dhārā-pūrvvakaṁ māḍi **Poṁbaḷḷiya** tīrthada
11 śrī-Rāmēśvara-dēvara snāna-nivēdyakkaṁ gandha-dhūpakkaṁ naṁndā-dīvigegaṁ maṭhaṁnta[3]-Si(Śi)va-paṇḍitarggaṁ bhrā(brā)hma-
12 ṇarggaṁ chchhatrakkaṁ **Pānuṁgall**=**aynūṛada** kaṁpaṇaṁ **Elaṁbiy**=**irppattaṛa** baḷiya bāḍaṁ **Basalū-**
13 **ra[ṁ]** mēl-ārkke(ḷke)ya sarvv-ābhyaṁntara-sidhdhiyiṁ biṭṭu koṭṭar || ೞ || Svasti samasta-kuḷa-mahīdha-
14 ra-chakravartti-[mahā*]-mahima-Himavad-giriṁdra-ruṁdra-śikhara-saṁsthāpita-mahā-śakti-prabhāvaṁ **Ka-**
15 **ḍa(da)ṁba**-kuḷ-āṁbara-prachaṁṇḍa-mārttaṇḍan=anēka-samara-samaya-samudita-nija-bhuja-vijay-ōpā-
16 rjjita-vīra-lakshmī-nivāsa-maṁḍita-prachaṁṇḍa-dōr-ddaṁṇḍa[ṁ] baḷavad-ari-kuḷa-Kāḷ-ānaḷaṁ pratāpa-pra-
17 kōp-ōpēta[ṁ*] Lalāṭalōchanaṁ(na)-jagad-vidit-āshṭādaś-āsva(śva)mēdha-dīkshā-dīkshita-kuḷa-prasūtaṁ chaturā(ra)śiti-nagar-ādhi-
18 shṭi(shṭhi)ta viśishṭa-**Banavāsi-puravar-ādhīśvaraṁ Kaḍa(da)ṁba-kaṁṭhīravaṁ Kāḍa(da)ṁba-chakri-Mayūravarmma**-mahā-mahīpā-
19 ḷa-kuḷa-bhūshaṇaṁ permaṭṭi-tūryya-nirgghōśa(sha)ṇaṁ **śākhācharēṁndra-dhvaja**-virājamāna[ṁ] mān-ōttuṁga-**siṁha-lāṁcha(chha)naṁ** datt-ā-
20 rtti(rtthi)-kāṁchanaṁ mār-kkoḷvara gaṇḍaṁ samara-mārttaṁṇḍaṁ raṇa-vijaya-kāraṇan=aṇṇana gaṁndha-vāraṇaṁ nāṁ-āḷi-samasta-praśasti-
21 sahitaṁ śrīman-mahāmaṇḍaḷēśvaraṁ **Sā(śā)ntivarmma-dēvar** || Baḷavad*u*-vidvishṭa-bhūpāḷakar=aḍig=eṛagi śaraṇuṁ-b[ō]g[e][4] du-

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[1] From the ink-impression.

[2] Read *Śaka-varsha*.

[3] Read *mathastha-*. [*maṭh-ānta* will do equally well.—H. K. S.]

[4] Either *aḍige* or *eṛagi* may be read, but not both; and we should correct *śaraṇuṁ* to *śaraṇ*.

22 rvvāra-bāhā-baḷamaṁ māṇp[1]=eṁdhu(du)daṁ tott=aḷ[u*]ki baḷ[u*]ki brīḍyatvamaṁ pūṇdar=oṁdaṁd=elelē mīṟal*u* kaḍaṁgal=toḍaral=eḍaṟal=oṭṭaysal=ukka-

23 l=paḷaṁchal poḷisiṁ[2] māṟ-āṁtu kādal neṟevare dhuradoḷ dēva **Kādaṁba-Rudrā** ‖ [1*] Baḷavad-arāti-maṁṇḍaḷika-gaṁḍa-lay-āṁtaka Śāṁ-

24 nta-bhūpa maṁḍaḷika-lalāma maṁḍalika-Bhairava maṁḍaḷika-Triṇētra maṁḍaḷika-gharaṭṭa maṁḍaḷika-mauḷi-vighaṭṭita-pā-

25 da-pīṭha maṁḍaḷika-lalāṭa-paṭṭa ninag=ār=ddore maṁḍaḷikar dharitriyoḷ*u* ‖ [2*] Baḷavat-kōp[3]-āgniyiṁd=āṁnt=ahitaran=elelē

26 kolvudaṁd=irkke bāhā-baḷadiṁd=ammamma dik-pāḷaran=aḷ[u*]kisal=aṁdridhramaṁ[4] chāḷisal bhūtaḷam=aṁtuṁ kaṁpisal*u* dī(di)g-ga-

27 jaman=aḷaṟisal vārddhiyuṁ śōshisalk=ē[5] chaḷamō pēḷ sālanē tat-kshaṇadoḷe muḷidaṁd=ōho **Kādaṁba-Rudraṁ** ‖ [3*] Kaḍupiṁ-

28 daṁ dēva niṁnn=ōr biḍad=oḍa(da)ṟuv=avaṁguṁṭe śūḷaṁ kapāḷaṁ koḍe khaṭvāṁgaṁ pinākaṁ poḷeva nosala kaṇ hasti-charmmaṁ śir-ō-

29 dyadriḍ[6] vaṁdr-ābhīḷa-bhūt-āvaḷi kaṟe-koral=arddh-āṁgadoḷ*u* Gauri peṁpaṁ paḍed=arddh-ēṁndu-prabhā-bhāsura-vikaṭa-jarā(ṭā)-jūṭa-kōṭī-

30 viṭaṁkaṁ ‖ [4*] Svasti samadhigata-paṁñcha-mahā-śabda-mahāmaṁṇḍaḷēśvaraṁ **Banavāsi-puravar-ādhīśvaraṁ** śrīman-mahāmaṁṇḍaḷēśva-

31 raṁ **Śāṁntivarmma-dēvar** **Śakha(ka)-varsha** **997neya** **Rākshaśa(sa)-saṁvatsarada** **Puśya(shya)-su(śu)ddha** **pāḍiva** **Ādi-vāramuṁm**=uttarāyaṇa-saṁkrā-

32 ntiyaṁdum=ū(ā)gal nāḍ=ē[r*]ppattaṟa[7] baḷiya **Uṁchagēriya** nele-vīḍinal=irddaṁdu śrīmad-agrahāraṁ **Nīriliya** mahājanaṁ mū-

33 nūrbbarumaṁ baḷiy-aṭṭi barisi śrīman-mahāmaṁṇḍaḷēśvaraṁ **Sa(śa)ṁntivarmma-dēvaruṁ** mahā-pradhānaṁ piriya perggaḍe daṁṇḍanāya-

34 kav=**I(ī)śvaram[m]ayyanuṁ** mahā-pradhānaṁ perggaḍe **Śōbhanayyanum**=irddu[8] kālaṁ karchchi dhārā-pūrvvakaṁ māḍi śrīmat-

35 **Poṁbaḷḷiya** tīrtthada śrī-Rāmēśvara-dēvara aṁga-bhōgakkaṁ dēvaraṁ pūjisuva brahmachārigaḷgaṁ pannirvvaruṁ

36 brāhmaṇargga[ṁ] chhatrakkaṁ **Elaṁbiy=irppattaṟa** baḷiya bāḍaṁ **Basalūraṁ** pravishṭam=āgi sarvv-ābhyaṁntata(ra)-siddhiyiṁ biṭṭu ko-

37 ṭṭaru ‖ Ī dharmmamaṁ pratipālisidaṁge Vāraṇāsi Kurukshētra Prayāge Arghyatīrttham=eṁb=ī tīrttha-sthānaṁgokoḷ[9] sā-

38 sira kavileya kōḍuṁ koḷagumaṁ paṁñcha-ratnaṁgaḷoḷu kaṭṭisi sāsirvvar=vvēda-pāragar=appa bhra(brā)hmaṇargg=ubhayamu-

39 khi-goṭṭa phalam=akkuṁ ‖ I(ī) dharmmaman=aḷidaṁgam=aḷiyal=oḍarchchidaṁgam=ī pēḻda puṇṇya-tīrtha-sthānaṁg[aḷ*]oḷu sāsira kavi-

40 leyumaṁ sāsirvvar=vvēda-pāragar-appa brāhmaṇaruman=aḷida paṁñcha-mahā-pātakam=akku[ṁ] ‖ Sāmānyō=yaṁ dharmma-sētaṁ(tur)=nṛii(nṛi)-

41 pāṇāṁ kālē kālē pālanīyō bhavadbhiḥ [|*] sarvvān=ētān=bhāginaḥ pārtthivēṁndrān bhūyō bhūyō yāchatē Rāmabhadraḥ [‖* 5*]

42 Sva-datt[ā*]ṁ para-datt[ā*]ṁ vā yō hareti(ta) vasuṁndharāṁ [|*] shashṭir=vvarsha-sahaśrā(srā)ṇi vipṭā(shṭhā)yāṁ jāyatē kri(kṛi)miḥ ‖ [6*] Baredaṁ **Bichchara**

43 **Gaṁgayyaṁ** ¦ besa-geydaṁ kaḷ*u*kuṭiga **Sūdōjaṁ** [‖*] Maṁgaḷa mahā-śrī ‖ Sarasvatyāya namaḥ

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[1] The *p* is not certain: it may be *v*.

[2] Perhaps a mistake for *poḷepiṁ*; see above.

[3] Written separately, as *baḷavat kōp-*.

[4] Read *adrīṁdramaṁ*.

[5] Written separately, as *śōshisal k=ē*.

[6] Apparently to be corrected to *-ōdyaj-jaḍe*.

[7] See above.

[8] Or possibly *irldu* i.e. *iḻdu*.

[9] Read *-sthānaṁgaḷoḷ*.

TRANSLATION.

(Lines 1-3.) Fortune! While the reign of—hail!—the asylum of the whole world, [favourite] of Fortune and Earth, [great Emperor, supreme Lord, supreme Master, ornament] of **Satyāśraya's** [race, embellishment of the **Chāḷukyas**, king **Bhuvanaikamalla**,] was advancing [in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars] :—

(Lines 3-5.) When he who finds sustenance at his lotus-feet,—hail!—the Mahā-Maṇḍalēśvara who has obtained the five great musical sounds, having all titles of honour such as "incarnation of Gaurī and Gaṇēśa (?), beloved of Pārvatī, protection . . ." the Mahāmaṇḍalēśvara **Vikramāditya-dēva**,—

(Lines 5-8.) Likewise—hail!—the scion of the heroic **Pallava** race illustrious over the whole world, favourite of Fortune and Earth, . . . of the **Pallavas**, unfailing in speech, **lord of Kāñchī best of cities, Bhuvanaikamalla-Pallava-Permānaḍi Vishṇuvardhana (?)-Vijayāditya**, in concert (*with him*), having made a tour of state for king **Bhuvanaikamalla**, at the standing camp[1] of **Baṅkāpura**,—

(Lines 8-13.) **On the full-moon day of Āśvayuja** in **the cyclic year Ānanda, the 996th** (*year*) **of the Śaka era**, during an eclipse of the moon, having sent a summoner and convened the Three-hundred Mahājanas of the Agrahāra of **Nīrili** and laved their feet, made over with pouring of water **Basalūr**, a town belonging to the **Elambi Twenty**, a county of the **Pānuṅgal Five-hundred**, with full internal authority of higher administration, for the baths and oblations of the god Rāmēśvara of the sanctuary of **Pombaḷḷi**, for scents and incense, for perpetual lamps, for the learned men of (*the cult of*) Śiva resident in the monastery, for the Brāhmaṇs, and for the charity-hall.

(Lines 13-21.) Hail! The Mahā-Maṇḍalēśvara **Śāntivarma-dēva**, who bears all titles of honour such as "he whose puissance of great might is established upon the massive summits of the great Mount Himavat mighty of majesty, the emperor of all central mountains; a magnificent sun in the sky of the **Kadamba** race; he whose awful rod-like arm is adorned by the residence of heroes' Fortune won by the victories of his arms uplifted on the occasion of many a fray; a fire of Doom to potent foemen's races; inspired with majesty and wrath; sprung from the lineage consecrated in the consecratory rites of eighteen world-renowned horse-sacrifices to (*the God of*) the Frontal Eye; presiding over eighty-four cities; lord of that best of cities the peculiarly excellent **Banavāsi**; lion of the **Kadambas**; ornament of the race of the **Kādamba Emperor**, the great king **Mayūravarman**; he who is (*saluted*) with the noise of *permaṭṭi* drums and (*other*) musical instruments, who is resplendent with a **banner** (*bearing the device*) **of a great ape**, who has **for crest a lion** stately in pride; giver of gold to the needy, man of might to adversaries, sun in battle, cause of victory in the fray, furious elephant for his elder brother":—

(Verse 1.) When puissant hostile monarchs come bowing at his feet for refuge,[2] in fear and terror of his irresistible might of arm yearning for the word "stop," they confess their shame: at once, aha! as they swell in pride, put forth effort, become arrested, bend, contract themselves, boil in rage, strike in resistance, confronting (*thee*)[3] . . . will they be able to contend in the fray, O Rudra of the **Kādambas**?

(Verse 2.) O king **Śānta**, thou Death-spirit of cosmic dissolution to warriors of puissant enemy princes, ornament of princes, Bhairava to princes, Triṇētra [Śiva] to princes, grindstone to princes, thou whose footstool is rubbed by princes' crests, thou frontal diadem of princes, what princes on earth are like to thee?

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[1] See *J.R.A.S.*, 1917, p. 117. [2] See on text, above. [3] See above.

(Verse 3.) When, confronting foes with the fire of his puissant wrath, aha! he is slaying them; when by the might of his arm, hurrah! he terrifies the Guardians of the Spaces, moves great mountains, shakes the whole earth, brings dread upon the elephants of the spaces, dries up the ocean, what high spirit! Say, ho! is not the Rudra of the **Kādambas** instantly effective in his wrath?

(Verse 4.) In thy pride, O king, thou hast, with not a single one of them lacking, (*Śiva's*) brandished sword, pike, skulls, parasol, *khaṭvāṅga*-club, trident, gleaming frontal eye, elephant-hide, high mass of hair on the head, troops of fearful goblins as votaries, black throat, Gaurī occupying half of (*Śiva's*) body, and (*hair dressed in the shape of*) a dovecot on the top of wondrous matted tresses radiant with the lustre of the half-moon who has obtained eminence.

(Lines 30-33.) Hail! the Mahā-Maṇḍalēśvara who has obtained the five great musical sounds, lord of **Banavāsi** best of cities, the Mahā-Maṇḍalēśvara **Śāntivarma-dēva**, on **Sunday, the first of the bright fortnight of Pushya in the cyclic year Rākshasa, the 997th** (*year*) of **the Śaka era**, on the *uttarāyaṇa-saṁkrānti*, when he was at the standing camp of **Ūñchagēri** in the Seventy (?) of the county, having sent a summoner and convened the Three Hundred Mahājanas of **Nīrili**,—

(Lines 33-37.) The Mahā-Maṇḍalēśvara **Śāntivarma-dēva**, and the high minister, senior controller, (*and*) general **Īśvarammayya**, and the high minister (*and*) controller **Śōbhanayya** in concert, having laved the feet (*of the Mahājanas*), made over with pouring of water **Basalūr**, a town belonging to the **Elambi Twenty**, inclusively with full internal authority, for the personal enjoyment of the god Rāmēśvara of the sanctuary of **Pomballi**, for the celibates and the twelve Brāhmaṇs worshipping the god, and for the charity-hall.

(Lines 37-40: a prose formula of the usual type.)

(Verses 5-6: two common Sanskrit metrical formulæ.)

(Lines 42-43.) **Bichchara Gaṅgayya** wrote (*the grant*); the stone-mason **Sūdōja** executed the order. Happiness! great fortune! Homage to Sarasvatī.

No. 11.—THREE INSCRIPTIONS FROM HOTTUR.

BY LIONEL D. BARNETT.

Hoṭṭūr—or, to give it its ancient name, Poṭṭiyūr—is a village in the Baṅkāpūr *tāluka* of Dhārwār District, lying in lat. 14° 56′ and long. 75° 16′, some three miles nearly due south from Shiggaon. The ink-impressions from which the following inscriptions have been edited by me were prepared for the late Dr. Fleet, and are now in the possession of the Trustees of the British Museum.

A.—OF THE REIGN OF SATYASRAYA: SAKA 929.

This inscription is cut upon a rectangular block, divided into six horizontal bands, and surmounted by a stepped top; I can find no record of the site where it stands, or stood. The stone is a *vīragal*, with **sculptures** of the usual type: in the uppermost compartment, a seated god with a fan-bearer on each side; below this, lines 1-6 of the inscription; below this, the hero being carried up to heaven by deities, one on each side; below this, lines 7-12 of the inscription; below this, a battle-scene, representing in the centre the hero with a bow, facing to the proper left and shooting against two archers, while a third man is falling pierced with

arrows at his feet, and six cows stand behind him; below this is the base.[1] The width of the inscribed bands is about 2 ft. 5 in., and their height about 6½ in. They are very much worn, and parts—happily not material—are quite broken away.—The **character** is Old Kanarese of the period, rather clumsy and irregular. The height of the letters varies generally between ½ in. and ¾ in. The cursive *y* appears in °*chayaṁgaḷa*[*ṁ*], l. 5, and °*yēriya*, l. 12 (see above, Vol. XII, p. 335).—The **language** is Old Kanarese prose. Original *ḻ* is preserved, and sometimes *ḻ* is wrongly written for *ḷ*. The words *taḻaraṁ*, l. 9 (see above, Vol. XVI, p. 80), and *eḻtu* (*eḻtaṁ*, l. 10, and *eḻtige*, l. 11), the source of the modern *ettu*, are deserving of notice.

The **record**, after giving the date (l. 1), describes in detail an invasion by the **Chōḷa** king, whom it styles **Rājarāja Nitya-vinōda Rājēndra-vidyādhara Nūrmaḍi-Chōḷa** (ll. 1-3). This evidently refers to **Rājarāja I**, who was reigning at the time, and bore the title of Nitya-vinōda (*South-Ind. Inscr.*, Vol. II, pp. 151, 260 n., 301). It then relates his defeat by the **Chāḷukya Akaḷaṅkacharita-Iṟivabeḍaṅga Satyāśraya**, and the latter's triumphal progress through the south (ll. 3-6). While Satyāśraya in the course of this campaign was at the *ghaṭṭa* of Tāvare (see *Dyn. Kan. Distr.*, p. 433), and certain persons, whose names are lost, were acting as *gāvuṇḍas* of the *nāḍu* and the town of Poṭṭiyūr respectively, a raid was made by robbers upon the oxen belonging to the betel-traders, and the beadle **Gojjiga** perished in a valiant attempt to save them. In recognition of his courage the betel-traders made a grant, apparently for a *kal-nāḍu* (ll. 6-12). The stone was prepared by **Māchōja** of Indēśvaragēri (l. 12).

The **date** is given in l. 1 as Śaka 9[2]9, the cyclic year Plavaṁga being current. What is meant is evidently **A.D. 1007-8**, with which Plavaṁga coincided; the words *pravarttisuttum-ire*, "being current," refer to Plavaṁga, not to Śaka 929; for Plavaṁga corresponded to Śaka 929 *lapsed* and Śaka 930 *current*.

The **places** mentioned are **Donavura** (l. 2), the *ghaṭṭa* of **Tāvare**, or "the Lotus-Ghāṭ" (l. 6), the **Pānuṅgal** Five-hundred (ll. 7-8), **Poṭṭiyūr** (l. 9), and **Indēśvaragēri** (l. 12). Donavura must be Doṇūr, in the Bāgewāḍi *tāluka* of Bijāpūr District, in lat. 16° 44⅓′ and long. 76° 0¼′. It is not clear whether the *ghaṭṭa* of Tāvare means a mountain-range or pass, as Dr. Fleet holds (*Dyn. Kanar. Distr.*, p. 433), or a bank or quay. Pānuṅgal is of course the modern Hāngal, and Poṭṭiyūr is Hoṭṭūr. I cannot locate Indēśvaragēri; but there was a sanctuary of Indrēśvara at Baṅkāpūr.

TEXT.[2]

1 ₰ Saka-varisha[3] 9[2]9neya Plavaṁga-saṁvatsaraṁ pravarttisuttum-ire | Rājar[ā*]ja Nitya-vinōda Rājēṁdra-vidyādha[ra]

2 Chōḷa-kuḷa-tiḷakaṁ Nūrmmaḍi-Chōḷaṁ nava-lakhka(kkha)-balaṁ-berasu baṁdu Donavuradoḷ=biṭṭ-iḻdu dēsa(śa)v=ellavaṁ sūṟe-goṇḍu [s]trī-

3 vadhe bāḷa-vadhe brāhmaṇa-vadhegaḷaṁ geydu peṇḍiraṁ p[i]ḍidu jāti-nāsa(śa)ṁ-māḍi Chōḻan=irppinaṁ | Svasti śrī-rāja-

4 rā[ja] paramēsva(śva)ra parama-bhaṭṭārakan=Akaḷa(ḷa)ṁkacharita[n-I]ṟiva-b[e]ḍaṁga Chaḷukya-kuḷa(ḷa)-tiḷa(ḷa)ka Tiguḷa(ḷa)-māri śrī-

5 mat-Satyāśraya-dēva[ṁ] Chōḻana[ṁ] beṁ-koṇḍu vastu-vāhana-chayaṁgaḷa[ṁ] piḍidu teṁka-di-

[1] There seems to be likewise an inscription running down both sides of the stone. Very little of it is legible; but it apparently mentions Satyāśraya's *dig-vijaya* (cf. our inscription below, ll. 5-6), some of his titles, and the name (lost) and home (Mūlavaḷḷi) of the writer.

[2] From the ink-impression.

[3] Read *Śaka-varsha*.

6 g-vijayaṁ-geydu **Tāvareya** ghaṭṭadoḷ=iḻdu samudra-mudrita-dharā-chakraman=ēka-

7 cha(chchha)[ttra-chchhāyeyoḷ ?] rājyaṁ-geyyutt-ire || Gaṁṇḍ * * * * * * * * * * * * mma **Pānuṁ-**

8 **gall**=[aynūṟa]ṟa nāḻ-gāvuṇḍu-geyye || * * * * * trapa * * * * * * kke nalla

9 Manu-mārgg-āścharita Sōmēśvara-dāsi M * * yyaṁ[1] **Poṭṭiy**[ūra ?gāvuṇḍu-ge]yye | taḻaṟaṁ

10 **Gojjiga**[ṁ] ta[ṁ]buligar=eḻtaṁ kaḻḻar=kkoḷe kādi * * dēva-lōkakk=esedan | taṁbuliga-sāsi-

11 rvva[r*] neredu[2] eḻtige 1 vīsavaṁ eṁdiṁge koṭṭaru | idaṁ kādaṁg=asva(śva)-mēdhada phalaṁ aḻi-

12 daṁ paṁcha-mahā-pātaka || Besa-geydan=**Indēsva(śva)ragēriya Māchōja** |

TRANSLATION.

(Lines 1-3.) **The cyclic year Plavaṁga,** (*corresponding to*) **the 929th** (*year*) **of the Śaka era,** being current—when **Rājarāja Nitya-vinōda Rājēndra-vidyādhara,** ornament of the **Chōḷa** race, **Nūrmaḍi-Chōḷa,** came accompanied by a host of nine-hundred thousand (*men*), halted at **Donavura,** and was ravaging the whole country, perpetrating murders of women, children, and Brāhmaṇs, seizing women, and overthrowing the order of caste,—

(Lines 3-7.) Hail !—the auspicious king of kings, supreme Lord, supreme Master, **Akaḷaṅkacharita Iṟivabeḍaṅga,** ornament of the **Chāḷukya** race, slayer of Tamils, the auspicious king **Satyāśraya,** drove away the **Chōḷa,** captured his trains of baggage-waggons, and made a triumphal progress through the South ;

(Lines 7-11.) And while (*in the course thereof*), being at the *ghaṭṭa*[3] of **Tāvare,** he was reigning over the circle of the ocean-sealed earth under the shadow of his single parasol, at what time . . . was exercising the office of county-*gāvuṇḍa* over the **Pānuṅgal Five-hundred,** (*and*) . . . follower of the courses of Manu, servant of Sōmēśvara, was exercising the office of *gāvuṇḍa* over **Poṭṭiyūr,** the beadle **Gojjiga** defended the kine of the betel-sellers when robbers were carrying them off . . . and rose to honour in paradise. The Thousand of the betel-sellers in assembly granted 1 *vīsa* for each ox in perpetuity.

(Lines 11-12.) To him who preserves this there shall be the same reward as for an *aśvamēdha* sacrifice ; he who violates it incurs the guilt of the five deadly sins. **Māchōja** of **Indēśvaragēri** executed the order.

B.—OF THE REIGN OF JAYASIMHA II : SAKA 959.

This record is cut upon a stone which was found somewhere in Survey No. 91 ; the exact site I do not know. The slab has a rounded top, with **sculptures** : in the centre a *liṅga* on a stand ; on the proper right a cow (?) ; above it, the sun (to right) and moon (to left). The inscribed area below this is about 6 ft. 1½ in. high and 2 ft. 11½ in. wide.—The **character** is Kanarese, of a rather irregular hand of the period. The letters vary in height from about 1 in. to ⅛ in ; they are largest at the beginning. The inscription is rather worn, and it is often quite uncertain whether the *sonne* is written. In the first half of the record the cursive *y* (above, Vol. XII p. 335) is more usual than the tripartite form ; the cursive *m* appears thrice, the cursive *v* thrice.—The **language,** except for the standing formulæ of verses 3 and 4, is Old Kanarese The *l* is

[1] Possibly *Mārayyaṁ*.

[2] Or *neradu* : the letter is not clear.

[3] Either "mountain-range," or "quay."

preserved in *ilda[ṁ]*, l. 2, *ildu*, l. 41, *negald=*, l. 19, and irregularly in *paḷam*, l. 42; it is replaced by *ḷ* in *peḷavara*, l. 16, *aḷid=*, l. 43, *aḷida*, l. 44, and perhaps *baḷiy=*, l. 37. Initial *p* is kept throughout. Of some lexical interest are: *vaḍḍa-lāguḷa*, l. 32, and *vaḍḍa-lāvuḷa*, l. 37 (for the more usual form *vaḍḍa-rāvuḷa*), *pannakēṇi*, l. 32, and *chaṭṭa*, l. 24.

The **record** opens with a short statement of a grant made by the three controllers of taxes of the county (ll. 1-3). It then refers itself to the reign of **Jayasiṁha (II) Jagadēkamalla** (ll. 4-6), and states that at the time of the endowment to be chronicled **Akkā-dēvi**[1] (the sister of Vikramāditya V, on whom see *Dyn. Kanar. Distr.*, pp. 435, 437, 439 f.) was ruling the **Banavāsi Twelve-thousand** (ll. 6-7); the *mahā-maṇḍalēśvara* **Mayūravarma-dēva, "lord of Banavāsi best of cities"** and "a lion for **Harikānta,**" was administering the same province and the **Pānuṅgal Five-hundred** (ll. 8-12); **Māra Gāvuṇḍa** of Poṭṭiyūr, who is described as "a brother-in-law to the lame" (cf. inscription C. below, ll. 16-17) and hence by reason of this service to the physically afflicted as "a *tīrttha* (holy place, where the sick and crippled resort for divine help) in the midst of the county, a Sōmanātha (Sōmnāth) of the south," was serving as *prabhu* or sheriff of the **Pānuṅgal Five-hundred** (ll. 13-22); the *Kannaḍa-sandhivigrahi* (minister for affairs of peace and war in the Kannaḍa country) and general **Chāvaṇarasa**, who is described among other epithets as a *chaṭṭa* to **Siṅga** (possibly Jayasiṁha II), a comet (or fire) to the **Koṅkaṇ**, an uprooter of **Pannāḷa**, a grindstone to **Baḷeyavaṭṭaṇa**, a shatterer of the pride of the fortress of **Bijavāḍi**, and a *diśā-paṭṭa* to **Dōra**, was ruling the **Beḷvala Three-hundred** and the **Purigeṛe Three-hundred** (ll. 23-29); and the *pergaḍe* **Akalimayya** was controlling the taxation of **Belvaḷa** and **Purigeṛe** (ll. 29-32). Then follows the specification of the endowment (ll. 32-42), by which certain high revenue officials arranged for the division of the tolls on betel-leaves between the various taxation-departments and assigned a proportion for the upkeep of the **Keṁgeṛe**, or "Red Tank," presumably in or near Poṭṭiyūr. The record ends with a moral verse written by the town-clerk **Dāsimayya** or **Dāsiga.**

It is worthy of note that the **Banavāsi** province was at this time under the rule of both **Akkā-dēvi** and **Mayūravarman.** The fact suggests that there was some close connection between the two, such as that of husband and wife; and this inference is supported by the inscription C. below, which shews that Akkā-dēvi's son, the Kādamba *mahā-maṇḍalēśvara* **Tōyima-dēva,** possessed titles very similar to those borne in the present record by Mayūravarman. Both were "lords of Banavāsi best of cities"; Mayūravarman is *Harik[ā*]ntana siṁga* (B., l. 10), Tōyima-dēva is *Harigana siṁga* (C., l. 13). It seems therefore reasonable to infer that Mayūravarman was married to Akkā-dēvi, and that Tōyima-dēva was their son. Mayūravarman's title *Harikāntana siṁga*, "lion of Harikānta," seems to point to some services rendered to a king of that name, who may have been a predecessor (perhaps the grandfather) of the Kādamba Harikēsarin or Hariga of Baṅkāpūr; see above, Vol. XIII, p. 168 ff., and below, inscr. C.

The **date**[2] is specified on l. 34 as: Śaka 959, Īśvara; Mārgaśira śuddha 11; a Monday. This is regular: the given *tithi* corresponded to **Monday, 21 November, A.D. 1037,** on which day it ended at 11 h. 50 m. after mean sunrise (for Ujjain).

The **places** mentioned are **Poṭṭiyūr,** *i.e.* Hoṭṭūr (ll. 19, 34); the **Banavāsi Twelve-thousand** (ll 7, 12, 32; spelt *Vanavāse* on l. 7); the town of **Banavāsi** (l. 8); **Sōmanātha** (l. 17); the **Pānuṅgal Five-hundred** (ll. 12, 22, 32, 38); the **Koṅkaṇ** (l. 26); **Pannāḷa** (l. 26); **Baḷeya-vaṭṭaṇa** (l. 26); **Bijavāḍi** (l. 27); **Dōra** (l. 27); the **Beḷvala Three-hundred** (l. 28); the

[1] I think there can be no reasonable doubt that this name must be restored on l. 7, although the letters *kkā* have to be supplied by conjecture to fill the gap caused by the breaking of the stone on the proper right side.

[2] I have to thank Mr. R. Sewell for his kindness in verifying my calculations in this and the next inscription.

Purigeṟe or **Puligeṟe Three-hundred** (ll. 28, 39) ; the **Six-hundred** composed of **Beḷvala** and **Puligeṟe** (ll. 31, 39) ; **Mūlavaḷḷi** (l. 36) ; **Kallavaṇa** (l. 36) ; the **Ninety-six** (l. 40) ; the **Keṁgeṟe** or "Red Tank" (ll. 41, 42) ; and **Bāṇarāsi**, *i.e.* Benares (l. 43). Sōmanātha is of course the famous sanctuary of Sōmnāth in Junāgarh State ; and Pānuṅgal is now Hāngal. Pannāḷa, elsewhere termed also Paṇṇāḷeya-kōṭe, Pannāḷe-durga, Praṇāḷaka-durga, and Padmanāḷa-durga, is now Panhāḷā, about 12 miles NW. of Kōlhāpūr (see *Dyn. Kanar. Distr.*, p. 546). Baḷeyavaṭṭaṇa is mentioned again in *Ep. Carn.*, Vol. II (*Inscr. of Śravaṇa Beḷgoḷa*), No. 56 (cf. ibid., introd., p. 41, and *Dyn. Kanar. Distr.*, p. 496). I venture to identify it with the modern Baḷiapaṭṭam (more correctly written Vaḷapaṭṭaṇam), lying in lat. 11° 55′ and long. 75° 22′ in the Chirakkal *tāluka* of Malabar District, a few miles NW. of Cannanore. Baḷiapaṭṭam was a place of considerable importance in early times ; it is the *Balaipatna* (wrongly written in some editions as *Baltipatna*) of Ptolemy's Geography, VII. i. § 6, and apparently the *Palaipatma* of the Periplus (cf. McCrindle, *Ancient India as described by Ptolemy*, p. 45, and id., *Commerce and Navigation of the Erythrean Sea*, pp. 127, 129 ; Lassen, *Alterthümer*, III, pp. 181, 183) ; and there is much likelihood in Kern's view that Ptolemy's *Balaipatna* is the Baladēvapaṭṭaṇa mentioned in Varāha-mihira's *Bṛihat-saṁhitā*, xiv. 16. Bijavāḍi is uncertain : it may conceivably be the modern village of Bijwāḍgi near Hungund. Dōra, if it is a geographical name, may possibly be the same as Dōrasamudra. On Beḷvala see above, Vol. XIII, p. 40 ; on Puligeṟe or Purigeṟe, ib., Vol. XIII, pp. 179, 188. Mūlavaḷḷi is possibly Munawaḷḷi, a village about 4¼ miles SSE. from Shiggaon, 1½ miles SE. from Hoṭṭūr, and ¾ mile NW. from Baṅkāpūr.

TEXT.[1]

[Metres : v. 1, *Kanda* ; vv. 2 and 5, *Champakamālā* ; v. 3, *Anushṭubh* ; v. 4, *Śālinī*.]

1 . . . . . Śrīmat*u* mūṟu nāḍa suṁkigaruv=iḻdu munne naḍev=āṟu pēṟina mēle

2 . . . [kā]ruṇyadiṁ dharmma-chittaṁ puṭṭi mattaṁ biṭṭa pēṟu 1 antu 7 pēṟ[u]ṁ [|*] biḍad=iḻda[ṁ] kavile brāhma-

3 [ṇaruman=a]ḷi[da] paṁcha-mahā-pātakan=akku

4 [Svasti samasta-bh]uvan-āśraya Śrī-Pri(pṛi)thvī-vallabha mahārājādhirāja paramēśvara paramabhaṭṭārakaṁ **Satyāśraya**-kuḷa-ti-

5 [lakaṁ **Chā**]**ḷuky**-ābharaṇaṁ śrīma[j*]-**Jagadēkamalla-Jayasiṁga-dēvara** rājyam=uttar-ōttar-ā-

6 [bhivṛiddhi]-pravarddhamānam=ā-chandr-[ā*]rkka-tāraṁ baraṁ saluttam-ire | tat-pāda-padm-ōpajīvi śrīmad-**A**-

7 [**kkā**]-**dēviyar=Vvanavāse-pannirchhāsiramuvaṁ** śu(su)kha-śa(sa)ṁkathā-vinōdadin=āḷuttam-ire ||

8 [Sva]sti samadhigata-paṁcha-mahā-śabda-mahāmaṇḍaḷēsva(śva)raṁ **Banavāsi-puravarēsva(śva)ramn**=ahi-

9 [ta-ba]ḷa-jaḷa-vimathana-janita-vīra-lakshmī-virājita-prachaṇḍa-dōr-ddaṇḍa birudara gaṇḍan=adaṭa-

10 [ra taḷa]-prahāri subhaṭa-Murāri sāhas-ōttuṁga **Harik**[ā*]**ntana siṁga** vīra-śrī-pavitra su-

11 [bhaṭa-Tr]iṇētra Rudr-āvatāra nām-ādi-samasta-prasa(śa)sti-sahita śrīman-**Mayūra-varmma-dēvar Ba**-

12 [**navā**]**si-pannirchhchhāsiramumaṁ Pānuṁgall=aynūṟuman=ēkāyatpadin**[2]=āḷdu sukha-saṁkathā-vinōdadoḷ=ire |

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[1] From the ink-impression.

[2] Read =*ēka-chchhattradin*= [or =*ēk-ātapatradin*=.—Ed.].

13 [ta]t-pāda-padm-ōpajīvi S[v*]asty=anēka-guṇa-gaṇ-āḷaṁkāra para-nārī-dūra gōtra-pavitra budha-jana-mitra

14 [ś]auch-Āṁjanēya satya-Rādhēya Sūryyaṁge bhakta durjjana-virakta keḷe-geyde (yye?) ku(kū)rppa[ṁ] kūrtt=īyal=ārppa[ṁ]

15 [b]udha-jan-ādhāra vine(na)y-āvatāra si(śi)shṭa-prasaṁga nuta-dhairyy-ōttuṁga āśrita-jana-kalpa-

16 vri(vṛi)ksha bandhu-jana-chintāmaṇi dāna-chūḍāmaṇi Kali-yuga-Mahēsva(śva)ra peḷavara bhāva Sō-

17 [mē]sva(śva)ra-dāsi vine(na)ya-viḷāsi naḍu-nāḍa tīrttha teṁkaṇa Sōmanādha(tha) nām-ādi-samasta-prasa(śa)sti-

18 sahita śrīmatu || Dānaṁ par-ōpakāra[ṁ*] jñāna[ṁ*] Si(Śi)va-bhakti satyam=eṁb=oḷ-guṇadoḷu

19 tān=adhikan=enisi negaḷd=abhimāna-dhana[ṁ*] **Poṭṭiyūra Māran=**udāra || [1*] Vidita-yasō(śō)-rtthan=eṁbudu | budha-

20 stutan=eṁbudu | satyavantan=eṁbudu | naya-sā(śā)ḷiy=eṁbudu | dayā-paran=eṁbudu | sundar-āṁgan=eṁbu-

21 du [|*] Manu-mārggiy=eṁbudu | guṇ-āgraṇiy=eṁbudu | gōtra-ratnan=eṁbudu | sakha(ka)ḷ-āvanī-ta[ḷa]-

22 d[o*]ḷ=ēṁ peṟat=eṁbude **Māra-Gāvuṇḍana** || [2*] Antu **Pānuṁgall=aynūṟakkaṁ** prabhutanaṁ-geyvuttam-ire |

23 Svasti[1] samadhigata-paṁcha-mahā-sa(śa)bda-mahā-śa(sa)ndhi-vigrah-ādhipati mahā-prachaṁṇḍa-daṇḍanāyakaṁ

24 ari-ghaṭ[ā*]-mallaṁ **Siṁgana chaṭṭan**=āśrita-jana-kaḷpa-vṛiksha[ṁ*] bhri(bhṛi)tya-chiṁntāmaṇi satya-Kānīna[ṁ*] samara-du(dhu)-

25 raṁdhara[ṁ*] pratipaksha-rākshasaṁ ripu-kuraṁga-paṁchānana[ṁ*] pirid=ittu maṟeva[ṁ] chalamaṁ meṟevaṁ pi-

26 suṇa-taḷa-prahāri giri-durgga-malla[ṁ*] **Koṁkaṇa**-dhūma-kētu **Pannāḷ**-ōnmūḷanaṁ **Baḷeyavaṭṭaṇa**-gharaṭṭaṁ

27 **Bijavāḍi-kōṭe**-darppa-daḷanaṁ **Dōra**-diśā-paṭṭa[ṁ*] śrīma[j*]-**Jagadêkamalla-dēva**-pāda-paṁkaja-bhramaraṁ śrīmat-Ka-

28 nnaḍa-santhi(ndhi)vigrahi daṇḍanāyakaṁ **Chāvaṇarasar Beḷvala-mūnūṟuva**[ṁ] **Purigeṟe-mūnūṟuvaṁ** sukha-saṁkha(ka)-

29 thā-vinō[da*]din=āḷuttam-ire || Tatu-pāda-padm-ōpajīvi Svasti samasta-rājya-bhara-nirūpita-mahāmātya-padavī-virā-

30 jamāna mān-ōnnata prabhu-ma[ṁ]tr-ā(ō)tsāha-śakti-traya-saṁpanna pati-hit-āchāryyan=achaḷita-dhau(dhai)ryya nuḍi-

31 d=ante gaṇḍa nām-ādi-samasta-prasa(śa)sti-sahitaṁ śrīmatu perggaḍe **Akalimay-yaṁgaḷ=eraḍ=aṟunūṟaṟa** suṁka-

32 man=āḷutt-ire | pannakēṇi vaḍḍa-lāguḷada suṁka-verggaḍe **Saṁgavayyanuṁ Banavāsi-pannirchchhāsirada** suṁ-

33 ka-verggadhe(ḍe) **Chāvuṇḍamayyanuṁ Pānuṁgall=aynūṟaṟa** manneya suṁka-verggaḍe **Dūḍiyammanu**[ṁ] ant=anibaruv=i-

34 ḷdu **Saka-varisha[2] 959neya Isvara[3]-saṁvatsarada Mārggasi(śi)ra-su(śu)ddha ekādasi(śi) Sōmavāradandu Poṭṭiyūra Mā-**

[1] This word is preceded on the stone by a *śaṅkha*-symbol made up of small circles

[2] Read *Śaka-varsha*.

[3] Read *Īśvara-*.

35 ra-**Gāvuṇḍuṁ**[1] **Gakaruva Surimayya Poleyamma Gētimayya** perggaḍe **Būhimayya** sēnabōva **Dāsimayya**

36 int=ivar=mmodal=āgi mūvadiṁbarggaṁ **Mūlavaḷḷi** bāḍa **Kallavaṇaṁ**[2] antu nālku bāḍak[kaṁ* ?] koṭṭa sā(śā)sana-maryyā-

37 de eṁnt=endaḍe eleya pēṟiṁge patteṁṭ[u*] biṭṭu baḷiy=eleya pēṟaṁ kaḷedu vaḍḍa-lāvuḷada suṁkadavaru pēṟiṁge ko-

38 ḷva vīsavaṁ pattu | **Pānuṁgall=aynūṟaṟa** perjjuṁkamuṁ manneya suṁkamuṁ kūḍi pēṟiṁge koḷva vīsavaṁ panneraḍu vare |

39 eraḍ-aṟunūṟaṟa perjjuṁkadavaru pēṟiṁge koḷva vīsavaṁ padinaydu **Puligeṟe-**nāḍa manneya suṁkadavaru pēṟiṁge ko-

40 ḷva vīsav=aydu | toṁbhatt-āṟaṟa maṁnneya suṁkadavaru pēṟiṁge koḷva vīsavav=ondu vare | ant=anibaru suṁki-

41 garuv=iḷdu i(ī) **Keṁgeṟ[e*]ge** barisavaḷa āṟu pēṟa suṁkamaṁ biḍuvaru | taṁbuliga-sāsirvvaru |[3] i(ī)

42 **Keṁgeṟege** pēṟinalu koṭṭa vīsavan=ondu | Ant=ī dharmmama[ṁ*] kiḍal=īyade kād-ātaṁge asva(śva)mēdhaṁ geyda paḷam[4]=a-

43 kku Aḷid-ātaṁge Bāṇarāsiyoḷu sāï(yi)ra kavileyuma[ṁ] sāsi[rvva]ru chatur-vvēda-pāragar=appa br[ā*]-

44 hmaṇaran=aḷida paṁcha-mahā-pātakan=akku | Sva-dattāṁ para-dattāṁ v[ā] yō harētu(ta) vasundharāṁ [|*] shashṭir=vvarshsha-sa-

45 hasrāṇi |[5] vishṭhāyāṁ jāyatē krimi[6] || [3*] Sāmānyō=yaṁ dharmma-sētu[r*] nri(nṛi)pāṇāṁ kāḷē kāḷē pāḷanīyō bhavadbhi[ḥ*] | sarvvān=ē-

46 tān=bhāgina[ḥ*] prātivēndra[7] | bhūyō bhūyō yāchatē Rāmabhadra[ḥ] || [4*] [⏑ ⏑ ⏑ ⏑ — ⏑ — ⏑ ⏑ ⏑] sōlad-ir=āhava-raṁga-bhūmiyō-

47 ḷu kusiyad-ir=ittudaṁ maguḷe koḷḷad-ir[— ⏑ ⏑ — ⏑ — ⏑ —, | ⏑ ⏑ ⏑ ⏑ — ⏑ — ⏑ ⏑ ⏑ —]ṭṭad-ir=oykane laṁchav=indu koṇḍ=esa-

48 gad-ir=ēḷuvēḷe narakaṁ narargg(rg)=endapan=alte Dāsiga | (||) [5*] Antu Manu-mārggi . . . tanime . . . . . . sēnabōva **Dāsimayya**[ṁ*] barada[ṁ]

TRANSLATION.

(Lines 1-3.) . . . The three controllers of taxes of the county in assembly, inspired by piety, graciously assigned in addition to the six loads previously in usage (*for the income of the sanctuary*) 1 load more, altogether 7 loads. He who fails to make the grant shall incur the guilt of the five deadly sins, as though he destroyed cows and Brāhmaṇs.

(Lines 4-6.) When the reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of **Satyāśraya's** race, embellishment of the **Chāḷukyas,** king **Jagadēkamalla-Jayasiṅga,** was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars :—

(Lines 6-7.) While she who finds sustenance at his lotus-feet, **Akkā-dēvi,** was ruling the **Vanavāse Twelve-thousand** with enjoyment of pleasant conversations :—

(Lines 8-12.) While—hail!—the Mahā-Maṇḍalēśvara who has obtained the five great musical sounds, lord of **Banavāsi** best of towns, who bears all titles such as "he whose

[1] An error for *Gāvuṇḍanuṁ* or *Gāvuṇḍaṁ ?*

[2] Apparently some names have been omitted.

[3] This *daṇḍa* is superfluous.

[4] Read *phaḷam.*

[5] This *daṇḍa* is superfluous.

[6] Read *krimiḥ.*

[7] Read *pārtthivēndrān,* and delete the *daṇḍa.*

terrible rod-like arm is adorned by warriors' Fortune engendered from churning the waters of hostile hosts,[1] hero of title-bearers, buffeter of the bold, a Murāri to brave soldiers, exalted in enterprise, a **lion to Harikānta**, pure with warriors' Fortune, a Triṇētra [Śiva] of brave soldiers, an embodiment of Rudra," king **Mayūravarman**, ruling the **Banavāsi Twelve-thousand** and the **Pānuṅgal Five-hundred** under his single parasol, was in the enjoyment of pleasant conversations :—

(Lines 13-18.) While one who finds sustenance at his lotus-feet, the bearer of all titles such as—hail !—"adorned by a series of many virtues, remote from others' wives, purifying his *gōtra*, friend to sages, an Āñjanēya [Hanumān] in purity, a Rādhēya [Karṇa] in truthfulness, votary of the Sun, ill-disposed to the evil, delighting in making friendship, strong in glad giving, foundation of sages, embodiment of culture, associating with the refined, exalted in renowned firmness of character, tree of desire to dependents, wishing-gem to kinsfolk, crest-jewel of bounty, a Mahēśvara of the Kali Age, a brother-in-law to the lame, servant of Sōmēśvara [Śiva], brilliant in culture, a site of salvation in the centre of the county, a southern Sōmanātha," the fortunate—

(Verse 1.) **Māra of Poṭṭiyūr**, illustrious for his pre-eminence in the goodly qualities of bounty, philanthropy, knowledge, devotion to Śiva, (*and*) truthfulness, is rich in esteem, noble :—

(Verse 2.) Of **Māra Gāvuṇḍa** it may be said that he knows the meaning of fame, that he is praised by sages, truthful, politic, gracious, comely of person, observant of the courses of Manu, eminent in virtue, a gem of his *gōtra*, (*than who*) what higher thing is there on the whole earth ?—

(Line 22.) Was thus holding the shrievalty over the **Pānuṅgal Five-hundred** :—

(Lines 23-29.) While—hail !—the High Commander for affairs of peace and war, who has obtained the five great musical sounds, the great august general, wrestler with hosts of foes, *chaṭṭa* for **Siṅga**, tree of desire for dependents, wishing-gem for servants, a Kānīna [Karṇa] in truthfulness, leader in battle, demon to adversaries, lion to the deer his enemies, giving abundantly and forgetting it, displaying enterprise, buffeter of the malignant, wrestler with mountain fastnesses, a comet[2] to the Koṅkaṇ, an uprooter of **Pannāḷa**, a grindstone to **Baḷeyavaṭṭaṇa**, a shatterer of the pride of the fortress of **Bijavāḍi**, a scatterer[3] of **Dōra**, a bee to the lotus-feet of king **Jagadēkamalla**, minister for affairs of peace and war in the Kannaḍa (*country*), the General **Chāvaṇarasa**, was ruling the **Beḷvala Three-hundred** and the **Purigeṟe Three-hundred** with enjoyment of pleasant conversations :—

(Lines 29-32.) While one who finds sustenance at his lotus-feet,—hail !—he who possesses all titles such as "illustrious in the office of high minister appointed for the administration of the whole kingdom, exalted in dignity, having the three powers of lordship, counsel, and enterprise, teacher of weal for his master, immovable in firmness, a man of valour in accordance with the name," the superintendent **Akalimayya**, was administering the taxation of the **two** (*provinces of Beḷvala and Puligeṟe forming*) **a Six-hundred**,[4]—

(Lines 32-34.) **Saṅgavayya**, controller of the taxes of the *pannakēṇi vaḍḍa-lāguḷa*,[5] and **Chāvuṇḍamayya**, controller of the taxes of the **Banavāsi Twelve-thousand**, and **Dūḍiyamma**,

[1] This epithet is meant to suggest a reminiscence of the legend of Lakshmī's birth from the churning of the Milk-Ocean.

[2] Or, fire.

[3] Kittel's Dictionary explains *diśā-paṭa* as "causing (his enemies) to be scattered in all directions."

[4] See Dr. Fleet's note on the Soraṭūr inscription, above, Vol. XIII, p. 178.

[5] *Pannakēṇi* seems to be connected with *kēṇi* (*krēṇi*), "traffic, trade"; the first half may perhaps be connected with *pann-āya*. The forms °*lāguḷa* (l. 32) and °*lāvuḷa* (l. 37), beside the more usual °*rāvuḷa*, shew the history of the word, which seems to be connected with *lāvaṇa*, *lāvaṇi*, and the Marāṭhī *lāgaṇeṁ* (see Kittel, s.v.); hence *lāguḷa* (or *lāguṇa* ?) would be the oldest form, *lāvuḷa* next in order of time, and *rāvuḷa* the last. Cf. the word *ekka-lāvaṇa* in the inscriptions of Iṭṭagi and Sūḍi (above, Vol. XIII, p. 46, Vol. XVI, p. 86 and note).

controller of the taxes of the seigniories of the **Pānuṅgal Five-hundred**, being together in assembly,—

(Lines 34-42.) On **Monday, the eleventh day of the bright fortnight of Mārgaśira in the cyclic year Īśvara, the 959th** (*year*) **of the Śaka era**, gave to the Thirty, headed by **Māra Gāvuṇḍa of Poṭṭiyūr, Gakaruva Surimayya, Poleyamma Gētimayya**, the superintendent **Būhimayya**, and the town-clerk **Dāsimayya**, and to the four towns, namely the towns of **Mūlavaḷḷi** and **Kallavaṇa**, an edictal regulation of the following tenour: granting on each load of betel-leaf eighteen (*leaves*), and excepting the loads of *baḷi*-betel,[1] the controllers of the taxes of the *vaḍḍa-lāvuḷa* shall draw ten *vīsa* on each load; the main-tax of the **Pānuṅgal Five-hundred** and the seigniorial tax thereof jointly shall draw twelve *vīsa* on each load regularly; the controllers of the main-tax of the two (*provinces of Beḷvala and Puligeṛe forming*) a Six-hundred shall draw fifteen *vīsa* on each load; the controllers of taxes of the seigniories in the **Puligeṛe** county shall draw five *vīsa* on each load; the controllers of taxes of the seigniories of the Ninety-six shall draw one *vīsa* on each load regularly. The above tax-officers in assembly shall assign to this **Keṁgeṛe** the tax of six loads as annual income. The Thousand of betel-traders granted to this **Keṁgeṛe** one *vīsa* on each load.

(Lines 42-44.) So to him who guards this pious foundation, not suffering it to be injured, there shall be the same fruit as if he performed a horse-sacrifice; to him who violates it there shall be the guilt of the five deadly sins, as though he destroyed at Benares a thousand kine and a thousand Brāhmaṇs versed in the Four Vēdas.

(Verses 3-4: two common Sanskrit verse-formulæ.)

(Verse 5.) . . . . . . be not defeated, on the stage of battle bend not, take not back what has been given . . . . . . duly, take now no bribe. There is a sevenfold[2] hell for men. Thus verily saith Dāsiga.

(Line 48.) So the follower in the courses of Manu . . . . . . the town-clerk **Dāsimayya** has written.

C.—OF THE REIGN OF SOMESVARA I: SAKA 988.

This is upon a slab found by the *hoṇḍa* or tank in the village. The stone has a rounded top divided vertically into three compartments containing **sculptures**: in the central one is a *liṅga* on a stand; in that on the proper right is a seated votary facing full front, with the sun and moon above; in that on the left, a cow and sucking calf. The inscribed area below this is 3 ft. 10½ in. high and 3 ft. 6 in. wide.—The **characters** are good Kanarese of the period, but considerably worn, so that it is often difficult to arrive at certainty in the reading of details such as the *sonne*. The letters are from ½ in. to ¾ in. high. The cursive *y* (above, Vol. XII, p. 335) is used in *Poṭṭiyūr=* (l. 5).—The **language** is Old Kanarese, except for the formal Sanskrit verses on ll. 40-42. The *ḻ* appears in *irḻda*, for *iḷda* or *irda* (l. 15), *negaḻdan* (l. 18), *nāḻ°* (l. 22), *iḻdu* (ll. 22, 32); it is changed to *ḷ* in *Chōḷa* (l. 4), *peḷavaṁge* (l. 17), *aḷid-* (l. 39), and to *r* in *bērkuvē* (l. 17). Initial *p* is preserved, except in the name *Haṇḍiyūr* (l. 6). The *upadhmānīya* is found in the Sanskrit *bhāginaḥ=p°* (l. 41). Words of lexical interest are: *kuttuṁbitti* (l. 6), *garuḷi* (l. 12: Kittel has *garuḍi*), *baṁgāṛa* (l. 13: apparently to be distinguished from *baṁgāra*), *baruhi* (l. 23: for Sanskrit *barhi*), *sote* (l. 32: possibly connected with Sanskrit *sudhā*), *poge-voge* (l. 34), *pada-bara* (l. 35), *bojaṁga* (l. 37), *ugura* (l. 37). On the nominativally used genitive *Kēsi Gāvuṇḍana* in l. 32 see *J. R. A. S.*, 1918, p. 105.

The **record** first refers itself in ll. 1-3 to the reign of **Trailōkyamalla-Āhavamalla (Sōmēśvara I)**, and then mentions one of his feudatories, the Mahā-Maṇḍalēśvara **Jēmarasa**, as

[1] I do not know whether *baḷi* here means a special kind of betel, or signifies "gift."

[2] This is also the Jain number. Manu speaks of 21.

ruling over **Poṭṭiyūr, Elavaṭṭi, Niṭṭasiṅgi, Haṇḍiyūr,** and many other towns and *kuttumbitti* as an *aṇugu-jīvita* or "love-fief" (ll. 3-6). Jēmarasa among other titles is described as "a submarine fire to the ocean of the **Chōḷa's** hosts" (see *Dyn. Kanar. Distr.*, p. 436) and as "a flame of doom to **Bhōja,**" namely the **Paramāra Bhōja of Mālwā** (*ibid.*). The record then introduces Jēmarasa's son, the Mahāsāmanta **Jōyiyarasa,** as governing Poṭṭiyūr as a *kumāra-vṛitti* or "prince's fief" (ll. 6-8), and then gives at great length the titles and dignities of the **Kādamba** Mahā-Maṇḍalēśvara **Tōyima-dēva, "lord of Banāvasi** best of towns," **"warrior for Mēruga," "lion of Hariga,"** etc., who at this time was administering the **Banavāsi Twelve-thousand** and the **Pānuṅgal Five-hundred** (ll. 8-14). Of this Tōyima-dēva we have already spoken (see above, inscr. B., and *Dyn. Kan. Distr.*, pp. 435, 564). His title "lion of Hariga" seems to indicate services rendered to his kinsman the **Kādamba Hariga** or **Harikēsarin of Baṅkāpūr,** whose record of Śaka 977 has been published by me above, Vol. XIII, p. 168 ff.

Our inscription now introduces **Gōḍuvara Māra Gāvuṇḍa** of Poṭṭiyūr (ll. 15-18). Māra's acquaintance we have already made in inscription B.; we here learn the reason for the title "brother-in-law to the lame," which is given to him there (l. 16); for here we are told that to many footless men who came to seek his favour he gave feet. What precisely is meant by this is not clear. It may be that Māra furnished them with wooden legs; it may be that he supplied them with medical treatment (or perhaps even faith-healing).[1] Be this as it may, he gained a great reputation, and was called **"a southern Sōmanātha"** (as in inscr. B.). We next learn that his son **Chāḷukya-Gaṅga-Vermāḍi Kēśava (Kēsirāja** or **Kēsi) Gāvuṇḍa** was at the time serving as Gāvuṇḍa of Poṭṭiyūr (ll. 18-22). Kēsi obtained from the **Kādamba** king **Hariga (Harikēsarin of Baṅkāpūr,** to whom we have referred in the last paragraph) all the emblems of royalty (ll. 23-24), and received similar honours from king **Chāḷukya-Gaṅga-Vermāḍi (Vikramāditya VI** : cf. the Baṅkāpūr inscription, l. 10, above, Vol. XIII, p. 170), who, regarding him as a son, gave him his own name (ll. 24-26). Besides making various bountiful gifts to men of eminence (ll. 27-28), Kēsi constructed a temple of Śiva with the title of Kēśavēśvara (ll. 28-30). For this temple an endowment was granted by **Jōyiyarasa, Tōyima-dēva,** and **Mailala-dēvi** (ll. 30-35). Who this Mailala-dēvi was does not appear; possibly she was **Tōyima-dēva's** wife. As a supplement to this endowment, Tōyima-dēva's mother **Akkā-dēvi** (on whom see above, inscr. B.) assigned to the monastery the fee due to her on the occasion of "laving the feet," formally transferring it to the nun **Gaṅgikabbe** (ll. 35-37). It is interesting to find a woman holding such a representative position in a community of Śaiva ascetics. Finally we learn that the inscription was composed by the poet **Rājavallabha,** and was corrected and amplified by **Chandra Bhaṭṭa** (see *J.R.A.S.*, 1920, p. 377 n.) and **Baḷabhadra-dēva** ; the mason was **Dāsōja** (ll. 43-44).

The **date** is specified on ll. 30-31 as: Śaka 988, the cyclic year Parābhava; the full-moon of Paushya; Sunday; the *nakshatra* Hastā; the *uttarāyaṇa-saṁkrānti*; a *vyatīpāta*. This is grievously incorrect, if we reckon according to the Southern cycle. The full-moon of Paushya in the given year accordingly fell on **Wednesday, 3 January, A.D. 1067,** on which day the full-moon *tithi* ended 11 h. 16 m. after mean sunrise. This *tithi* corresponded to the *nakshatra* Pushyā, not Hastā; and the *uttarāyaṇa-saṁkrānti* occurred on Sunday, 24 December, A.D. 1066, when the *nakshatra* was Pūrva-Phalgunī. On the other hand, if we calculate by the Northern cycle, the *tithi* would correspond to **Sunday, 26 December, A.D. 1064,** on which day it ended about 12 h. 24 m. after mean sunrise; but the *uttarāyaṇa-saṁkrānti* of that year took place 21 h. 53 m. after mean sunrise on Thursday, 23 December, and the *nakshatra* at mean sunrise on the

[1] Several cases of faith-healing for lameness are recorded in the inscriptions of Epidauros: see Collitz and Bechtel, *Sammlung d. griech. Dialekt-Inschriften*, III. iii., Nos. 3339, 3340.

full-moon day of Paushya was Punarvasu. Calculation by mean longitudes and motions will not remove these discrepancies ; for it gives as *tithi* and week-day the same date (Sunday, 26 December, A.D. 1064), with Friday, 24 December, for the *uttarāyaṇa-saṁkrānti*, and Punarvasu as *nakshatra*.

The places mentioned are : **Poṭṭiyūr** (ll. 5, 8, 15, 22, 30, 32 f.), **Elavaṭṭi** (l. 6), **Niṭṭasiṅgi** (l. 6), **Haṇḍiyūr** (l. 6), the **Male** or Highlands (l. 11), **Banavāsi** (l. 11), the **Banavāsi Twelve-thousand** (l. 14), the **Pānuṅgal Five-hundred** (l. 14), and **Kōvageṟe** (l. 33 f.). Elavaṭṭi is the village called Yelawati in the Bombay Postal Directory and Yalvatti in the Bombay Survey ; it lies in Hāngal *tāluka*, in lat. 14° 51¾′ and long. 75° 10½′. Niṭṭasiṅgi is now Niḍsiṅgi (Nidsangi in the Bombay Survey), in the same *tāluka*, in lat. 14° 52′ and long. 75° 10¼′. Haṇḍiyūr I cannot locate, unless (which I doubt) it is to be identified with "Handihál" of the Survey, a village 4½ miles nearly west of Hāngal town, in lat. 14° 45¼′ and long. 75° 5½′.

TEXT.[1]

[Metres : vv. 1, 3, 4, 6, *Kanda* ; vv. 2, 7, 8, 9, *Mattēbhavikrīḍita* ; v. 5, *Mahāsragdharā* ; v. 10, *Śālinī* ; vv. 11, 12, *Anushṭubh* ; v. 13, *Champakamālā*.]

1 o ◯ o Svasti samasta-bhuvan-āśraya Śrī-Pri(pṛi)thvī-vallabha mahārāj-ādhirāja paramēsva(śva)ra parama-bhaṭṭārakaṁ **Satyāśraya**-kuḷa-tiḷakaṁ **Chāḷu-**

2 **ky**-ābharaṇaṁ śrīma[t*]-**Traiḷōkyamalla-Āhavamalla-dēvara** vije(ja)ya-rājyam=uttar-ōttar-ābhivri(vṛi)ddhi-pravarddhamānam=ā-chaṁdr-ārkka-tāraṁ baraṁ sa-

3 luttam-ire ‖ tat-pāda-padm-ōpajīvi ‖ Samadhigata-paṁcha-mahā-śabda-mahāmaṇḍaḷēśvaraṁ samara-Mahā(hē)śvaraṁ sau(śau)ryya-kaṇṭhīravaṁ raṇa-raṁga-Bhairava[ṁ] bhṛitya-chintāmaṇi

4 subhaṭa-si(śi)rōmaṇi satya-Rādhēyaṁ sau(śau)ch-Āṁjanēyaṁ bhuvan-ābhirāmaṁ sāhas-ōddāmaṁ svāmi-saṁnnāhaṁ budha-jan-ōtsāhaṁ **Chōḷa**-baḷa-jaḷadhi-Baḍav-ānaḷaṁ **Bhōja-**

5 kāḷ-ānaḷaṁn=ubhaya-baḷ-āchāryyaṁ Mandara-dhairyyaṁ śrīmad-**Āhavamalla-dēvara** vagga nām-ādi-samasta-prasa(śa)sti-sahitaṁ śrīman-mahāmaṇḍaḷēśvaraṁ **Jēma-rasaṁ Poṭṭiyū-**

6 **r=Elavaṭṭi Niṭṭasiṁgi Haṇḍiyūra** modal=āge palavuṁ bāḍaṁgaḷaṁ kuttuṁbittiyan=aṇugu-jīvitadin=āḷuttav-ire | tat-tanūjaṁ ‖ Samadhiga-

7 ta-paṁcha-mahā-sa(śa)bda-mahāsāmantaṁ vīra-lakshmī-kāntaṁ mēdinī-mallaṁ ripu-hri(hṛi)daya-sellan=ayyana gaṁdha-vāraṇaṁ vairi-saṁhāraṇaṁ kumara-Nara-Nārasiṁ-

8 ga nām-ādi-samasta-prasa(śa)sti-sahitaṁ śrīman-mahāsāmaṁntaṁ **Jōyiyarasaṁ** kumāra-vri(vṛi)ttiyiṁ **Poṭṭiyūran**=āḷuttam-ire ‖ Samasta-bhuvana-jana-vinuta-pada-payō-

9 ja-Paramēśvara-Hara-Dhar-āṁganā-prasād-ōtpādita-vilōḷa-bhāḷ-ēkshaṇa[2] kshamādhar-ēn-dra-ruṁndra-si(śi)khara-saṁsthāpita-śakti vyakta-bhuja-nij-ānushṭhit-āshṭādas(ś)-āsva(śva)-

10 mēdha viluḷita-sit-ātapatra-traya-virājamāna mahim-ādy-anēka-sāṁmnā(mrā)jya-rājaka-virājita-pavitra-kshatra **Kādaṁba**-kuḷa-bhūshaṇa

11 permmaṭṭi-tūryya-nirgghōshaṇaṁ samadhigata-paṁcha-mahā-śabda-mahāmaṇḍaḷēsva(śva)-raṁ **Banavāsi-puravar-ēsva(śva)raṁ** mā[r*]-kkoḷvara gaṇḍaṁ **Malege** mārttaṇḍa[ṁ]

[1] From the ink-impression.

[2] Apparently some word like *prasūta* is missing hereabouts.

12 satya-nity-ōdayaṁ śauch-Āṁjanēyaṁ gondaḷa-Chaturmmukhaṁ samara-mukha-Shaṇmukhaṁ kanduka-Sahasrabāhu saṁgrāma-Rāhu para-garuḷi-Parasu(śu)-Rāmaṁ biruda-ka-

13 * * Bhīman=aras-aṁka biruda-baṁgāṟam=**Mērugan=aṁkakāṟa** sāhas-ōttuṁga **Harigana siṁga** nām-ādi-samasta-prasa(śa)sti-sahita[ṁ] śrīman-mahāmaṇḍa-

14 ḷēsva(śva)raṁ **Tōyima-dēvar=Vvanavāsi-paṁnirchchhāsiramuma**[ṁ*] **Pānuṁgall=aynūṟuvaṁ** sukha-saṁkatā(thā)-vinōdadin=āḷd=arasu-geyyuttam-ire ‖ Kaṁda ‖

15 Ā nāḍoḷ=akhiḷa-ghaṭik[ā*]-sthānav=id=enisittu **Poṭṭiyūr**=adaṟal sallīna-mati **Māran=**uchita-vachō-nidhi gāvuṇḍa-sāmyadoḷ sukhav=irḻda(ḷda) ‖ [1*] Vri(vṛi)tta ‖ Kuḍuva-

16 r=vvēḍidoḍ=artthig=artthi(rttha)-chayamaṁ śrīmaṁtar=uṁt=ēnumaṁ kuḍar=ī lōkadoḷ=ond=apūrvvav=enisal=kāl=illadar=vvēḍi bandaḍe kālaṁ nija-śaktiyiṁ palargge(rge) goṭṭaṁ **Māra-Gāvuṇḍa-**

17 **n**=endaḍe tat-sat[t*]vada tat[t*]vad=uṁnatiyan=aṁt=iṁt=uṁt=[e*]nal=bērkuvē[1] ‖ [2*] Guṇadoḷam=aḷavinoḷaṁ Manug=eṇey=ene peḷavaṁge kālan=ittuḍaṟiṁ **dakshiṇa-Sōmanādha(tha)n**=ene dhāriṇī-

18 taḷaṁ negaḻdan=alte **Māran**=udāraṁ ‖ [3*] Iṁtu par-ārtthavuṁ purush-ārtthamuṁ berasu **Gōḍuvara Māra-Gāvuṇḍaṁ** gāvuṇḍu-geyyutt-ire ‖ tat-tanūbhavaṁ ‖ Jaḷanidhiyo-

19 ḷ=uḍupan=uday-āchaḷadoḷ=inaṁ puṭṭuv=ante vol **Gōḍuva**-sat-kuḷadoḷ=udi(da)yisi su-putraḥ(ṁ) kuḷad=iḍ[u*]k[e*]y=enisi **Kēsi** jasamaṁ paḍedaṁ ‖ [4*] Samasta-lō-

20 ka-stūyamān-ānēka-guṇa-gaṇ-ādhāraṁ para-nārī-dūraṁ haya-Vatsa-rājaṁ gaṇikā-Manōjaṁ Mārana chakrana nyāya-chakraṁ sthiti-sāra-samudraṁ kadan-aika-Rudraṁ ē-

21 kāṁga-vīraṁ Vīr-āvatāraṁ chalake bal-gaṇḍaṁ vairi-bhēruṁṇḍaṁ para-baḷa-Pārtthaṁ naḍu-nāḍa tīrtthaṁ dāna-chiṁtāmaṇi vibudha-rakshāmaṇi Sōmēśvara-dāsi vinaya-viḷāsi

22 vairi-Nārāyaṇaṁ nām-ādi-samasta-prasa(śa)sti-sahitaṁ śrīmach-**Chāḷukya-Gaṁga-Vermmāḍi Kēsa(śa)va-Gāvuṇḍaṁ** nāḷ-prabhutvadiṁ **Poṭṭiyūrg[g]e** gāvuṇḍu-geyyuttav-iḻdu ‖

23 Vri(vṛi)tta ‖ Paḍedaṁ **Kādamba**-vaṁs(ś)-āgraṇi-**Hariga**-mahi(hī)pāḷanoḷ chāmar-aughaṁ guḍi chaukaṁ bhēri saṁkaṁ baruhi-bahaḷa-piṁchhātavaṁ[2] vāraṇaṁ beḷ-goḍey=eṁb=ī rājya-chi-

24 hna-brajaman=udita-tīvra-prabhā-bhāsi tān=endaḍe hu(hō) bāpp=appud=iṁt=ī bhuvana-bhavanadoḷ **Kēsi**-tējō-viḷāsaṁ ‖ [5*] Magan=enag=ītane **Chāḷukya-Gaṁga-Vermmāḍiy**=endu

25 pesar-ggo(go)ṭṭaṁ **Kēsige** mechchi nachchi **Chāḷukya-Gaṁga-Vermmāḍi-**nri(nṛi)paṁ[3] ‖ [6*] Param-ōtsāhadin=ittan=uttama-sita-chchhatr-āspadaṁ hēma-chāmara-yugmaṁ guḍi vīra-bhēri si(śi)-

26 khi-piṁcha(chha)-[ch*]chhatram=eṁd=int[u*] **Gaṁgara Chāḷukyara** rājya-chihna-chayamaṁ śrī-**Vikramāditya-bhūdharan**=eṁb=unnati **Kēsirāja**-vibhuviṁg=akku[ṁ] peṟaṁg=ak[k*]uv=ēṁ ‖ [7*] Vri(vṛi)tta ‖

27 Udaka-svarṇṇa-chay-āṁnna-dāna-guṇadiṁ gō-dānadiṁ bhūmi-dānadin=uksha-braja-dānadiṁ vividha-vidyā-dānadiṁ nitya-dānadin=udyat-tiḷa-dānadi[ṁ] nikhiḷa-

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[1] For *bēḷkumē*? [or *barkumē*.—H. H. S.].

[2] The *va* is not clear. Read *-piṁchh-ātap-āvāraṇaṁ*.

[3] This verse is two feet short in the last *pāda*. [Perhaps the syllables *Vikra-māditya* are omitted before the word *nṛipaṁ*.—H. K. S.]

28 kanyā-dānadiṁ tushṭi-māḍidan=ut*u*kri(kṛi)shṭa-janakke **Kēsa(śa)van**=id=ēṁ sad(ch)-chitta-saṁpannanō || [8*] Praṇat-ābhīshṭa-pa(pha)ḷa-pradātanan=aghu(gha)-pradhvaṁsiyaṁ bhōgi-bhūshaṇa-

29 naṁ Sa(śa)ṁkaranaṁ pratishṭi(shṭhi)si mahā-sāvāsamaṁ puṇya-pūraṇamaṁ pūjitamaṁ śiḷā-rachitamaṁ rārājit-ōttuṁga-tōraṇavaṁ māḍisi **Kēsi** bhāsura-yaśa[ś*]-śrī-kānte(nti)-

30 yaṁ tāḷdidaṁ || [9*] Intu **Poṭṭiyūra Permmāḍi Kēsi Gāvuṇḍanuṁ** mūvadiṁbaruṁ sukhadin=ire || Svasti **Sa(śa)ka-nri(nṛi)pa-kāḷ-ātīta-saṁvatsara-sa(śa)taṁga[ḷ*] 988neya Parābhava-saṁvatsa-**

31 **rada Paushya-su(śu)ddha puṇṇavey=Ādityavāraṁ Hasta-nakshatram**=uttarāyaṇa-saṁkrāntiyuṁ vyatīpātadaṁdu mahāsāmanta **Jōyiyarasaruṁ** mahāmaṇḍaḷē-sva(śva)raṁ **Tōyima-dēva-**

32 nuṁ **Mailala-dēviyaruv**=iḷdu **Poṭṭiyūra Permmāḍi Kēsi Gāvuṇḍana** māḍisida keṟey=ēriya mēgaṇa Kēsavēsvara[1]-dēvargge biṭṭa dharmmav=ent=eṁdaḍe dēgulada sote-suṇṇakkaṁ pu(pū)j[ā]-

33 rigaṁ[2] dēvargge gaṁdhakkaṁ dhūpakkaṁ dīpakkaṁ nivēdyakkaṁ paṟekāṟa[r*]ggaṁ pātrakkaṁ vaṁsigargga[ṁ*] | **Kōvageṟeyiṁ** paḍuval eleya kāvaṇadiṁ baḍagal | nālku mattar=kkeyyumaṁ **Poṭṭiyū-**

34 **ra** mēl-āḷkeya poge-vogeya manege paṇavuṁ pāgada teṟeyumaṁ manneya sāmyada mane-vaṇa-vi(?chi)na-teṟeyumaṁ śrī-Kēsa(śa)vēśvara-dēva[r*]gge dēva-pūj-ānanta-

35 raṁ pada-baradoḷ dhārā-pūrvvakadin=ā-cha[ṁ]dr-ārkka-tāraṁ baraṁ biṭṭar || **Tōyima-dēvar=abbegaḷ** śrīmad-**Akkā-dēviyaru** tapō-niyama-japa-samādhi-śīla-saṁpa-

36 nneyar=appa tapaśvi(svi) **Gaṁgikabb[e*]gaḷa** kālaṁ karchchi dhārā-pūrvvakadiṁ maṭhada vidyā-dānakke tava(ma)ge naḍeva aṁdi[3]-garchcha kāṇikeyav=eraḍu gadyāṇada teṟeyaṁ tat-kā-

37 ladoḷ biṭṭaru || Ī maṭhaṁ * * [ta]pōdhana-sthānav=ī dharmmamaṁ gāvuṇḍanuṁ mūvadiṁbaruv=eleya bojaṁgar nūṟa-nālvaruṁ ugura-mūnūrvvaruṁ taṁbuli-

38 ga-sāsirvvaruṁ mūṟuṁ nāḍa suṁkigaruv=int=inibaruṁ dātārar=āgi pratipāḷisuvar || Ī dharmmavaṁ kāda mahā-purushaṁge Vāraṇ[ā*]siyoḷ sāsira kavileya

39 kō[ḍuma]ṁ koḷagumaṁ paṁcha-ratnaṁgaḷiṁ kaṭṭisi chatur-vvēda-pāragargge ubhayamukhi-goṭṭa phalav=akuṁ Idan=aḷid-ātaṁge Vāraṇāsiyoḷ sāsira ka-

40 [vile]yuṁ sāsirvvar brāhmaṇarumaṁ konda mahā-pātakav=aku[ṁ] || Sāmānyō=yaṁ dharmma-sētur=nri(nṛi)pāṇāṁ[4] kālē kālē pālanīyō bhavadbhi[ḥ*] [|*] sa-

41 rvvān=ētāṁn bhāginaḥ=pārtthivēṁdrā[n*] bhūyō bhūyō yāchatē Rāmabhadra[ḥ*] || [10*] Sva-datt[ā*]ṁ para-datt[ā*]ṁ vā yō harēti(ta) vasuṁndharā[ṁ*] [|*] shashṭir=vvarsha-sahasrāṇi vishṭā(shṭhā)yāṁ

42 jāyatē kri(kṛi)miḥ || [11*] Svaṁ dātuṁ sumahat=sakyaṁ[5] klēśam=anyatra(sya) pālanaṁ [|*] dānaṁ vā pālanaṁ v=ēti dānā[ch*]=chhrēyō=nupālanā(naṁ) || [12*]

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[1] Read *Kēśavēśvara-*.

[2] These two syllables have been omitted, and then added before the beginning of the line.

[3] Apparently for *aḍi-*.

[4] The engraver has written *nre*, with the vowel *i* on top of the *e*.

[5] Read *sumahach=chhakyaṁ*.

43 Sphu[rita]-vachō-vibhāsi-chaḍu(ṭu)-vāni(ṇi)ya[1] sat-kavi **Rājavallabhaṁ** virachisidaṁ vivēka-nidhi paṭṭal[⏑ — ⏑ ⏑ — ⏑ —]ṁgiyiṁ baredan=ida[ṁ*] savistarisi tirddida

44 vāk-pati **Cha[ṁ]dra-bhaṭṭaruṁ** guruṁ(ru) **Baḍa(ḷa)bhadra-dēvaruv**=id=ēṁ trijagad-guruv=āyto sā(śā)sanaṁ || [13*] **Dāsōjaṁ** besa-geydaṁ maṁgaḷa ||

TRANSLATION.

(Lines 1-3.) When the victorious reign of—hail !—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of **Satyāśraya's** race, embellishment of the **Chāḷukyas,** king **Trailōkyamalla-Āhavamalla,** was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars :—

(Lines 3-6.) While one who finds sustenance at his lotus-feet, the Mahā-Maṇḍalēśvara who has obtained the five great musical sounds, possessing all titles of honour such as " a Mahēśvara in the fray, a lion in valour, a Bhairava on the stage of battle, a wishing-gem to servants, a head-jewel of men of valour, a Rādhēya [Karṇa] in truthfulness, an Āñjanēya in purity, delightful to the world, mighty in boldness, an armour to his lord, giving bounty[2] to sages, a submarine fire to the ocean of the **Chōḷa's** host, a flame of doom to **Bhōja,** a teacher of both forces,[3] having the firmness of Mandara, the tiger of king **Āhavamalla,"** the Mahā-Maṇḍalēśvara **Jēmarasa,** was ruling over many towns,—beginning with **Poṭṭiyūr, Elavaṭṭi, Niṭṭasiṅgi,** and **Haṇḍiyūr,**—and *kuttuṁbitti*, as a love-fief[4] :—

(Lines 6-8.) While his son, the Mahāsāmanta who has obtained the five great musical sounds, bearing all titles such as " beloved of warriors' Fortune, wrestler of earth, shaft in foemen's hearts, his father's rutting elephant, causing destruction of enemies, a Nārasiṅga [Vishṇu-Kṛishṇa] to princely Naras," the Mahāsāmanta **Jōyiyarasa,** was ruling **Poṭṭiyūr** as a prince's fief :—

(Lines 8-14.) While he who is an ornament of the **Kādamba** race [which is descended] from the hero of the bright frontal eye [Trilōchana Kadamba] who sprang from the grace of the supreme Lord Hara, whose lotus-feet are praised by the peoples of all the world, and of the lady Earth ; which (*race*) has established its might on the massive peaks of the King of Mountains[5] ; which (*race*) has performed eighteen horse-sacrifices by the manifest quality of its arms ; which is resplendent with three fluttering white parasols ; which has its pure chivalry illuminated by many royal attributes of empire such as dignity, etc.—he who is (*saluted*) with the noise of *permaṭṭi* drums and (*other*) musical instruments, the Mahā-Maṇḍalēśvara who has obtained the five great musical sounds, **lord of Banavāsi** best of cities, bearing all titles of honour such as " man of might to adversaries, sun to the **Highlands,** ever active in truth, Āñjanēya in purity, Brahman in assemblies, Shaṇmukha in the front of battle, Thousand-armed [Kārtavīrya] with balls,[6] Rāhu in the fray, Paraśu-Rāma to the resorts of foes, . . . of titles, bearing the royal stamp (?) of a Bhīma, *baṁgāra* of title-bearers, **warrior to Mēruga,** exalted in high spirit, **lion of Hariga,"** the Mahā-Maṇḍalēśvara **Tōyima-dēva,** was reigning in the

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[1] This reading is rather uncertain.

[2] See above, Vol. XIV, p. 189.

[3] Infantry and mounted troops ? .[The two opposing troops.—H. K. S.]

[4] I understand this as more or less equivalent to the term *prīti-goḍagi* in *Ep. Carn.*, XII. (Tumkūr), Ck. 2 ; see Kittel, p. 1706, s.v. *anugu*.

[5] See above, Vol. XIII, p. 173, and ref.

[6] This seems to mean that he tosses about his enemies' heads like balls in such numbers that he appears to have a thousand arms.

government of the **Vanavāsi Twelve-thousand** and the **Pānuṅgal Five-hundred** with enjoyment of pleasant conversations :—

(Verse 1.) This **Poṭṭiyūr** is a general *ghaṭikā-sthāna*[1] in the county ; in it **Māra**, composed of mind, a treasure of becoming speech, has dwelt happily in the office of Gāvuṇḍa.

(Verse 2.) The wealthy, when entreated, may give abundant substance to the needy, (*but*) they do not give in this wise anything unique and unprecedented in this world ; whereas, when footless men came with entreaties, **Māra Gāvuṇḍa** by his own power gave feet to many. Hence is it needful to tell in this and that wise the high degree of the quality of his goodness ?

(Verse 3.) As the earth spoke of him as a peer of Manu in virtue and power, as a **southern Sōmanātha**[2] because of his giving feet to the lame, **Māra** in truth was illustrious, a noble man.

(Line 18.) While **Gōḍuvara Māra Gāvuṇḍa,** thus combining philanthropy with worldly success, was acting as Gāvuṇḍa ;—his son,—

(Verse 4.) As the moon is born from the ocean, the sun from the Eastern Mountain, **Kēsi,** a worthy son arising in the goodly family of the **Gōḍuvas,** won fame as an ornament of his race.

(Lines 19-22.) While he who bears all titles of honour such as " basis of the series of many virtues praised by all the world, remote from others' wives, a king Vatsa with horses,[3] a Cupid to public women, a discus of justice to the troop of Māra,[4] an ocean of the essence of order, a unique Rudra in warfare, a warrior of the bodyguard, an incarnation of Vīra [Vīrabhadra], a mighty man of valour in courage, a *bhēruṇḍa*[5] to foes, a Pārtha [Arjuna] to hostile armies, a site of salvation in the centre of the country, a wishing-gem of bounty, a protective gem to sages, servant of Sōmēśvara, brilliant in culture, a Nārāyaṇa to foes," **Chāḷukya-Gaṅga-Vermāḍi Kēśava Gāvuṇḍa,** was acting as Gāvuṇḍa over **Poṭṭiyūr** in the county-shrievalty :—

(Verse 5.) He received from king **Hariga,** the head of the **Kādamba** race, many tokens of royalty, to wit, a number of yak-tail fans, a flag, a palace,[6] drums, conches, parasols of many peacock-feathers, and a white parasol, (*so that he became*) radiant with manifested intense lustre : for this reason, oh bravo ! thus was the brilliance of **Kēsi's** distinction in the abode of this world.

(Verse 6.) The king **Chāḷukya-Gaṅga-Vermāḍi [Vikramāditya],** pleased with **Kēsi** and loving him, said " this man is to me a son, **Chāḷukya-Gaṅga-Vermāḍi,"** and gave him that name.

(Verse 7.) With supreme generosity the blest king **Vikramāditya** gave the various royal emblems of the **Gaṅgas** and **Chāḷukyas,** to wit, the honour of the excellent white parasol, a pair of golden yak-tail fans, a flag, warriors' drums, a parasol of peacocks' feathers : this distinction comes to the lord **Kēsirāja** ; does it come to any other man ?

(Verse 8.) By the merits of gifts of water and a quantity of gold and food, by gifts of kine, by gifts of land, by gifts of herds of oxen, by gifts of divers kinds of knowledge, by constant gifts, by gifts of excellent sesam, by gifts of all (*kinds of*) maidens **Kēśava** has gratified distinguished men : truly he possesses a right mind.

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[1] This term (cf. *Ep. Carn.*, VII. i. Sk. 94, X. i. Kl. 170, XII. Si. 23 ; *Progress Report of Asst. Supt. Epigr., Southern Circle*, 1912-13, p. 99 ; *I. A.*, Vol. XIV, pp. 19, 25 n.) is still not quite clear ; but it seems to mean the official meeting-place of learned and godly men, and thus is connected with *ghaṭige* and *ghaḷige* in the meaning of " assembly," on which see my note on the Kaḷas inscription above, Vol. XIII, p. 327 n.

[2] See above, inscr. B.

[3] See above, Vol. V, p. 236 n.

[4] The spirit of carnal temptation. [Māra has here a possible reference to Māra-Gāvuṇḍa, the father of Kēśava-Gāvuṇḍa. In this case the text *Mārana chakrana nyāya-chakraṁ* can be divided *Māranā chakran=anyāya-chakraṁ* and translated " the discus of Māra-[Gāvuṇḍa] and a discus to (*destroy*) injustice. "—H. K. S.]

[5] A fabulous two-headed bird.

[6] *Chauka* is from Skt. *chatushka* (Pkt. *chaükka*) ; for the sense of "palace" cf. *Kumāra-sambhava* V, lxviii., VII, ix.

(Verse 9.) Having consecrated Śaṅkara, the giver of fruits desired by his worshippers, the annihilator of guilt, the wearer of ornaments consisting of snakes, (*and*) having constructed a great abode perfect in holiness, worshipful, built of stone, and made with brilliant lofty archways, **Kēsi** has enjoyed the beauty of the goddess of radiant glory.

(Lines 30-35.) Thus **Permāḍi Kēsi Gāvuṇḍa** of **Poṭṭiyūr** and the Thirty being in happy estate,—hail!—on **Sunday, the full-moon day of the bright fortnight of Paushya** in **the cyclic year Parābhava, the 988th** (*year*) **of the centuries lapsed since the time of the Śaka king**, under the constellation **Hastā** at the *uttarāyaṇa-saṁkrānti*, in the *vyatīpāta*,[1] the Mahā-sāmanta **Jōyiyarasa** and the Mahāmaṇḍalēśvara **Tōyima-dēva** and **Mailala-dēvi** jointly granted a religious foundation to (*the temple of*) the god Kēśavēśvara above the bank of the tank constructed by **Permāḍi Kēsi Gāvuṇḍa** of **Poṭṭiyūr**, as follows:—for plastering of the temple, for an officiant priest, for the god's scents, incense, lamps, and oblations, for drummers, a dancing-woman, and flute-players, they granted in the *pada-bara* with pouring of water to the god Kēśavēśvara after worshipping the god a field of four *mattar* west of **Kōvagere,** north of the betel-sheds, and the tax of a *paṇa* and a quarter on the . . . house belonging to the magistracy of **Poṭṭiyūr,** and the petty (?) tax on houses under seigniorial authority, for as long as moon, sun, and stars.

(Lines 35-38.) **Akkā-dēvi, the mother of Tōyima-dēva,** having laved the feet of the ascetic lady **Gaṅgikabbe,** who practises austerities, minor disciplines, prayer, and absorption, at the same time granted with pouring of water for the dispensation of teaching at the monastery the tax of two *gadyāṇa*, the fee for washing the feet, which (*hitherto*) had accrued to her. This monastery . . . establishment of ascetics, this pious foundation the Gāvuṇḍa, the Thirty, the hundred and four *Bojaṅgas* of the betel-gardens, the three-hundred *Uguras*,[2] the thousand sellers of prepared betel, and the three controllers of the taxes of the county shall protect as donors.

(Lines 38-40 : a prose formula of the usual type.)

(Verses 10-12 : three common Sanskrit verses.)

(Verse 13.) **Rājavallabha,** a good poet of clever speech brilliant with bright words, a treasure of discretion, composed . . . . . . wrote it; it was **Chandra Bhaṭṭa,** lord of language, and the Master **Baḷabhadra-dēva** who amplified and corrected it. Truly this edict has become a teacher to the three worlds.

(Line 44.) **Dāsōja** executed the order. Happiness!

No. 12.—THE JAMBUKESVARAM GRANT OF VIJAYARANGA CHOKKANATHA NAYAKA : SAKA 1630.

BY S. V. VISWANATHA, M.A., TRICHINOPOLY.

This inscription is on a single copper-plate bored at the top. It was kindly given for examination by the Śaṁkarāchārya of the Kumbhakōṇam *maṭha*. I edit the inscription from inked impressions of the plate prepared by me.

The **plate** has a semi-circular curvature at the top, including which it measures 10 in. in height and 6·3 in. in breadth. It is in good preservation. It contains 46 lines in all, including the signature at the bottom and *Śrī-Chaṁdramauḷīśvara-svāmi* at the top of the first side. The inscription, which runs across the breadth of the plate, is legible and is in prose. The semi-circular portion of the plate at the top is worth notice. It contains an illustration which may

[1] A *yōga* in which the declination of the sun is equal to that of the moon.

[2] See above, Vol. XIII, p. 15 and n.

be taken to convey to us the traditional history regarding the origin of the god Jambukēśvara in Trichinopoly. The illustration itself includes the figures of the sun and the moon, a tree supposed to take its root from the head of a devotee seated below with folded hands (*añjali*) in the *vīrāsana* posture, a *liṅga* placed on a pedestal underneath the tree, an elephant with its trunk raised over the *liṅga*, a spider-like creature flying above the *liṅga* and a goddess standing on the right. The figures of the sun and the moon are perhaps indicative of the overlordship of the Vijayanagara house over the Nāyakas of the south, the sun and the moon being found on the seal and coins of the Vijayanagara kings.[1] There is a belief, as recorded in the *Sthala-purāṇa* of Jambukēśvaram, that the place was called after *Jambūka Muni*, from whose head the *jambūka* tree had its origin. The elephant and the spider, it is believed, worshipped the *liṅga* representing the God Jambukēśvara and attained salvation. The *liṅga* on the pedestal is the god of Jambukēśvaram, and the goddess represented as standing on the right side is probably Akhilāṇḍēśvarī.

The language of the inscription is Telugu and Sanskrit combined. Lines 1-3, which contain the epithets of the donee, are in Sanskrit. Lines 4-35 are in Telugu, and lines 35-44 are in Sanskrit, containing the admonitory verses at the end of the plate. The characters of the inscription are Telugu.

There are a few orthographical peculiarities worth noticing. There is an unnecessary reduplication of consonants in °*maṁddu* (l. 15); *naḍipiṁchcha*° and *ājñāpiṁchchi*° (l. 18); °*maṁgalaṁllō* (l. 22); °*puraṁllō* (l. 23); *Jeṁbbukēśvaraṁ* (l. 28); *vrāyiṁchchi* (l. 33) and *anubhaviṁchchu* (l. 34). Instances of dravidianised forms of Sanskrit words are seen in °*tāṁbra*° for °*tāmra*° (l. 21); °*sāṁbrājyaṁ* instead of °*sāmrājyaṁ* (l. 9) and *vubhaya* in the place of *ubhaya* (30-1).

The inscription records the grant of lands in certain villages in the Trichinopoly district and some lands on both sides of the Kāvērī river for the conduct of worship, offerings and charities in the Śaṁkarāchārya *maṭha* at Jambukēśvaram (Tiruvānaikāval), where even now the head of the Kumbhakōṇam *maṭha* has his residence for a portion of the year. The grant was made by Vijayaraṅga Chokkanātha Nāyaka at the instance of the then presiding *guru* of the *maṭha*. The name of the latter is not explicitly given in the grant. He is styled *Lōkaguru Śrīmad Śaṁkarāchārya Svāmulavāru*.

The objects for which the grant was made were *annadāna kaṭṭaḷa* (endowment for gift of food) and the *naivēdya* which was to be offered to the god. For the former purpose certain lands were granted. These were situated in Mahēndramaṅgalam, Kṛishṇāpuram, Kāraikkāḍu, Koṇḍayampēṭṭai, Maṅgamāmbāpuram, Ariyūru and Āriyamaṅgalam. For the *naivēdya*, which was to include four measures (*paḍi*) of cooked rice, *dōśai*, *atirasa*, *sugiya* and *dīpaṁ chamaru* (oil for lights),[2] it was ordered that certain tolls collected should also be assigned.

The grant is dated Śaka 1632, Vikriti, Kārtika, Śuddha, full moon, Monday, Rōhiṇī-*nakshatra*.

Vijayaraṅga Chokkanātha and his line are said to belong to the *Dakshiṇa-siṁhāsana*, styling themselves *Dakshiṇa-siṁhāsan-ādhyakshāḥ* ('Lords of the southern throne'). They were viceroys in the south, acting under the kings of Vijayanagara. They were lords of the regions of the Pāṇḍyas, comprising Madura and Tinnevelly districts. The circumstances under which the Nāyakas became rulers of the south are recorded thus.[3] In 1558 "the then Chōḷa ruler

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[1] [The symbols of sun and moon are quite common in all Chalukya inscriptions also. They are not peculiarly the symbols of the Vijayanagara royalty. These in my opinion indicate the *ā-chandr-ārka-sthāyitā* of the gift conveyed by the document over which they are engraved.—H. K. S.]

[2] *Dīpam chamaru* is the supply of oil for lamps in addition to the offerings which were to be made to the god.

[3] See *Gazetteer of the Madura District*, Vol. I, p. 41.

invaded the Madura country and dispossessed the Pāṇḍya king. Whereupon the latter appealed to the Court of Vijayanagar, and an expedition under a certain Nāgama Nāyakkan was accordingly sent to his aid. Nāgama easily suppressed the Chōḷa king and possessed himself of Madura; but he then suddenly threw off his allegiance and, declining to help the Pāṇḍya, assumed the position of an independent ruler. The Vijayanagar emperor was furious at his defection, summoned a council, laid the matter before his most faithful officers, and cried out to the assemblage, 'Where amongst you all is he who will bring me that rebel's head ?' " Viśvanātha, the son of Nāgama, promised this, captured his father in battle and placed him in confinement, only to be released later on. The Pāṇḍya king nominally held sway over Madura, but the new Nāyaka régime " developed first into a governorship, which became hereditary, and then into what was practically a hereditary monarchy." The Nāyakas " were content with the position of lieutenants under Vijayanagar ; but in essentials their sway was practically absolute and the Pāṇḍyas disappear in effect henceforth from history."

The general character of the administration of the Nāyaka kingdom of Madura is thus dwelt on by Caldwell[1] :—" Their reigns record little more than a disgraceful catalogue of debaucheries, treacheries, plunderings, oppressions, murders and civil commotions, relieved only by the factitious splendour of gifts to temples, idols and priests, by means of which they apparently succeeded in getting the Brahmans and poets to speak well of them, and thus in keeping the mass of the people patient under their misrule."

The genealogy of the Nāyaka dynasty of Madura, so far as known, may be given thus[2] :—

1. Nāgama.	
2. Viśvanātha I.	1559—1563
3. Kumāra Kṛishṇappa	1563—1573
4. Kṛishṇappa *alias* Periya	1573—1595
5. Vīrappa and Viśvanātha II.	(1573—1595)
6. Lingayya *alias* Kumāra Kṛishṇappa Viśvappa *alias* Viśvanātha III.	1595—1602
7. Muttu Kṛishṇappa	1602—1609
8. Muttu Vīrappa	1609—1623
9. Tirumala	1623—1659
10. Muttu Aḷakādri *alias* Muttu Vīrappa	1659—1662
11. Chokkanātha *alias* Chokkaliṅga	1662—1682
12. Raṅga Kṛishṇa Muttu Vīrappa	1682—1689
13. Maṅgammāḷ	1689—1704
14. Vijayaraṅga Chokkanātha	1704—1731
15. Mīnākshī	1731—1736

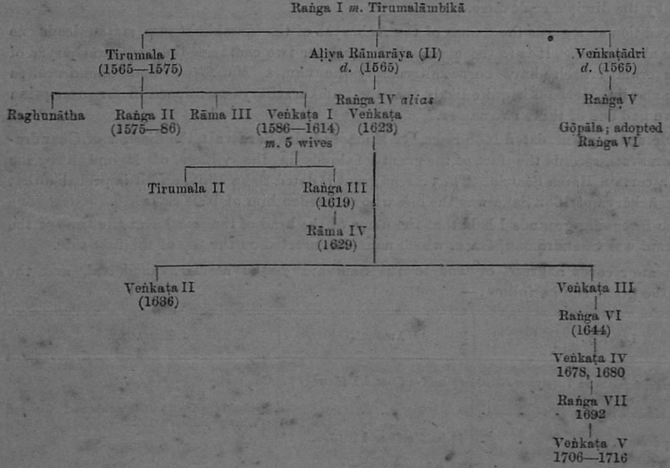
Our record states the genealogy from Chokkanātha (No. 11 of the above list) downwards, and Vijayaraṅga Chokkanātha is styled a descendant of Viśvanātha (probably I), the real founder of the Nāyaka kingdom of Madura. He was the son of Raṅga Kṛishṇa Muttu Vīrappa Nāyaka, and in his early years from 1689—1704 Maṅgammāl, his grandmother, acted as regent. She was an able and charitable woman, and under her " Madura apparently all but regained the proud position it had held in the days of Tirumal." Vijayaraṅga Chokkanātha took charge of the administration from 1704 and ruled till 1731. He was a weak ruler, " was vain and weak-minded and unfit to govern himself or others. His reign was distinguished by the ill-regulated and extraordinary munificence of his gifts to Brahmans and religious institutions. The injustice of his rule caused a serious riot in Madura, the mutiny of the whole of his troops and incessant internal commotions."[3]

[1] *History of Tinnevelly*, p. 62.
[2] See *Madura District Gazetteer*, I ; also 'The Naik Kingdom of Madura' in the *Ind. Ant.*, 1916, p. 18.
[3] *Madura District Gazetteer*, Vol. I, p. 56.

In 1725 he entered into a war with Tanjore over the question of succession to the throne of Ramnad, in which the Raja of Tanjore obtained a decisive victory. He died in 1731, and was succeeded by an adopted son. Mīnākshī, his queen, acted as regent. It was during her time that a quarrel broke out between her and Vaṅgāru Tirumala, the father of the adopted son. It was at this time that the Nawab of Arcot sent two of his generals to collect tribute from Madura. The kingdom divided in itself, fell an easy prey to the invader, and from 1736 the Nāyaka kingdom of Madura ceased to exist as such.

We are told in the inscription that Vijayaraṅga Chokkanātha Nāyaka was ruling in the south when a certain Veṅkata-dēva Mahārāya, his overlord, was the rājā of Vijayanagara, ruling from his capital Ghanagiri. He is styled Rājādhirāja and Vīrapratāpa and is said to have his seat at Ghanagiri, which has been identified with Penukoṇḍa.

The genealogy of the third Vijayanagara dynasty, as made out from inscriptions, runs as follows[1] :—



According to the above table Veṅkaṭa *alias* Veṅkaṭa V has been assigned by Mr. Sewell the dates 1706—1716. He is fourth in the line from Raṅga VI (1644 A.D.). The date of the present grant is 1630 Śaka=1708 A.D.,[2] which falls within the dates of Veṅkaṭa V. Thus the Veṅkaṭa-dēva Mahārāya of our inscription, who is mentioned as the overlord of Vijayaraṅga

[1] See *Epigraphia Indica*, Vol. III, p. 238, and Sewell's *A Forgotten Empire*, Ch. XVII, pp. 222 f.

[2] [Mr. T. A. Gopinatha Rao, who has published the plate in his volume of *Copper-plate Inscriptions of the Kāmakōṭi-pīṭha*, has given an incorrect reading of the date, which the Editor has adopted but which he could have easily detected from the citation of the cyclic year Vikṛiti. It is inexplicable how Mr. L. D. Swamikannu Pillai also should have overlooked the error, in calculating the date for Mr. Gopinatha Rao, on p. 101, *ibid.* Pandit K. Venkatasubbayya of the Municipal High School, Ootacamund, has kindly calculated the date according to the *Ārya-Siddhānta* and finds that the date, correctly read as Ś. 1632 Vikṛiti, Kārttika śu. 15, Monday, Rōhiṇī, corresponds to A.D. 1710, Nov. 14. The full-moon *tithi* of Kārttika fell on Monday and lasted for 45 *gh.* 51 *vigh.*, or 18 hours and 20 minutes from sunrise, and the *nakshatra* Rōhiṇī was also current at sunrise and lasted till 10 *gh.* 28 *vigh.*—H. K. S.]

Chokkanātha Nāyaka, is according to the above table Veṅkaṭa V, who ruled, with Penukoṇḍa as his capital, over the domains of the Vijayanagara house.

The grant does not mention explicitly the name of the donee. It is merely stated that it was made to the *maṭha* at the instance of the then head, who is styled Lōkaguru Śrimad-Śaṁkarāchārya-svāmulavāru.

We find, however, at the top of the first side of the plate, below the figures on the arch, the inscription *Śrī-Chaṁdramauḷīśvara-Svāmi*. It may also be noted that there is some blank space between ll. 3 and 4 and a short space between two horizontal strokes in l. 19. Chandramauḷīśvara is the name by which the god of the Kumbhakōṇam *maṭha* is known, and the line at the top may possibly refer to the deity. We are not in a position to account for the blank spaces between ll. 3 and 4 and in l. 19. It will be seen that it would be appropriate if the name is taken as that of the Śaṁkarāchārya and is inserted between the blank spaces. This is reasonable, as out of respect for the teacher the name of the latter may not be directly mentioned by the disciple or devotee.

The tradition as regards the names of the Āchāryas of the Kumbhakōṇam *maṭha* leads one to hold the above view. It is to the effect that for over two centuries the Śaṁkarāchāryas of the Conjeeveram branch have borne alternately the names *Mahādēva* and *Chandrachūḍa* or Chandramauḷi. Hence it is quite likely that the Śaṁkarāchārya mentioned in our inscription should have had one of these two names.

The Mēlupāka grant, dated 1608 Śaka,[1] of Mahādēvēndra Sarasvatī, the disciple of Chandraśēkhara Sarasvatī, records the fact of the grant of lands in the village of Melupāka by the former to a certain Rāma Śāstrin. The present grant is dated Śaka 1632, and it is probable that the Śaṁkarāchārya of 1632 Śaka was the one who succeeded him of 1608 Śaka.

On the foregoing grounds I hold that the name of the head of the *maṭha* at the time of the present grant was Chandramauḷīśvara, which name is inserted on the top of the first side.

The plate records a grant of land to the Śaṁkara *maṭha* at Tiruvānaikāval, and the details of the grant run as follow:—

Locality.	Amount.	REMARKS.
1. Mahēndramaṅgalam in Toṭṭiyam *sīma*	4½ half-*mās* and 1 *tāru*[2] (?).	Originally महद्वृत्ति (?).
2. Gōpāla-svāmin's garden . . .	......	Probably refers to the garden of the god Vēṇugōpāla-svāmin,
3. Krishṇāpuram	4½ half-*mās* and 2 *tāru*.	
4. Kārakkāḍu	4½ *mās* and 2 *tāru*.	
5. Koṇḍayampēṭa	2 *śeys* of wet land.	
6. Maṅgamāmbāpuram in Tiruchchendō-ru *sīma*.	8 *śeys* of wet land . .	The village takes its name probably after Maṅgammāḷ, the famous queen,
7. Ariyūr in Tinnam *sīma* . .	16 *śeys* of wet land.	
8. Ariyamaṅgalam in the South Kō-nāḍu *sīma*.	6 *śeys* of wet land.	

The plate records also the grant of 1 *śey* of land on both banks of the Kāvērī for certain offerings to the God, and the right of collection of certain tolls for the same.

[1] Being edited in the *Ep. Ind.* by the author.

[2] 144 sq. ft. = 1 *kuḷi*; 100 *kuḷi* = 1 *mā*. *Tāru* may mean either a tree or a grove.

The places mentioned in the grant are Gajāraṇya-kshētram, Ponvāśikoṇḍān street, Mahēndramaṅgalaṁ in Toṭṭiyaṁ *śīma*, Kṛishṇāpuram, Kārakkāḍu, Koṇḍayampēṭa, Maṅgamāmbāpuram, Ariyūr and Āriyamaṅgalam in the South Kō-nāḍu *śīma*. Of these places the following may be identified :—

Gajāraṇya-kshētram is the same as Jambukēśvaram. The tradition of the place runs to the effect that an elephant attained bliss by worshipping the god of the place.

Ponvāśikoṇḍān street cannot be identified with any of the present day. It is connected with some of the Śaiva saints, Appar and Sambandha for instance. It was apparently a locality famous as the seat of Śaivism in Jambukēśvaram.

Toṭṭiyam *śīma* is the district round the village of Toṭṭiyam in Musiri *Tāluk*, Trichinopoly district. The place appears to take its name from the Toṭṭiyans, one of the sub-sects of the Kanarese-speaking Śūdra castes of the Coimbatore district.

Mahēndramaṅgalam is a village near Lālappēṭṭai, a railway station on the South Indian Railway between Erode and Trichinopoly. The *maṭha* of Kumbhakōṇam has still some lands there. Near this village is a temple dedicated to Vēṇugōpāla-svāmin, which with the surrounding lands is now owned by the Kumbhakōṇam *maṭha*.

Gōpāla-svāmin's *garden* probably refers to the garden of the above temple.

Kṛishṇāpuram is a small village near Mahēndramaṅgalam.

Kārakkāḍu is a hamlet some 5 or 6 miles from Mahēndramaṅgalam.

Koṇḍayampēṭa is the village Koṇḍayampēṭṭai near Jambukēśvaram.

Tiruchchendōru is the village Tiruchchendurai 5 miles from Trichinopoly.

Ariyamaṅgalam is also a village near Trichinopoly. It is said to have been situated in the South Kō-nāḍu district which is probably identical with the Pudukkōṭṭai State.

In lines 15-19 of the plate it is said that the Śaṁkarāchārya of Conjeeveram had his *own maṭha* in Ponvāśikoṇḍān street from *olden times*. The insertion of 'own' (स्वंत) and 'from olden times' (पूर्वं मोदुलुकोनि) looks purposeful and curious ; and it leads one to the suspicion whether the *maṭha* may have been originally owned by the Śaṁkarāchārya of the Kāmakōṭi *pīṭha*, or not. It has been already noted that Ponvāśikoṇḍān was a Śaiva place of resort in Jambukēśvaram. Tamil records actually engraved on the walls of the *maṭha* at Tiruvānaikāval, which according to the Epigraphist may be assigned to the 13th century,[1] state that the *maṭha* was originally built by a certain Śōḻakōṇ and was called the *Nāṟpaṭṭeṇṇāyiravaṇ-maḍam*, its priests being the descendants of Namaśśivāya-dēvar of the lineage of Tiruchchattimuṟṟattu-Mudaliyār. These records lead us to two inferences : first, that the Śaṁkarāchārya of Kumbhakōṇam may have come into possession of the *maṭha* at the earliest only after the 13th century ; secondly, that the *maṭha* was originally built by a Śaiva devotee for his sect and must have been in the possession of the Śaiva saints at least as late as the 13th century. It is possible that a descendant of the family of Tiruchchattimuṟṟattu-Mudaliyār made a gift of the *maṭha* to the Śaṁkarāchārya of Conjeeveram, or it may be that the latter occupied the *maṭha* when Śaivism had declined in the locality and the *maṭha* was left in a ruined state. In any case the records on the walls of the *maṭha* show that it was not the Śaṁkarāchārya's स्वंत° but was originally in the occupation of the Śaiva community and the पूर्वं could refer at the earliest to the 13th century A.C.[2] It cannot be known when the *maṭha* actually came into the possession of the present holder. It must have been occupied by the latter somewhere between the 13th century and the year 1710 A.C., the date of the present record.

We are enabled in a way to determine the relative antiquity of the two *maṭhas* at Kumbhakōṇam and Tiruvānaikāval. Of the two the former has been the more favoured, being the

[1] See Madras Epigraphist's reports for 1909, p. 104, and 1915, p. 113.

[2] The earliest copper-plate grant of the Conjeeveram *maṭha* is that of Vijayagaṇḍagōpāla, dated 1291 A.C. (Edited in the *Ep. Ind.* by Mr. S. V. Venkateswara, Vol. XIII, p. 196.)

seat of the Kāmakōṭi *pīṭha* for about two centuries past. The Kāmakōṭi *pīṭha* of Kumbhakōṇam must at the time of our grant have been situated at Kāñchī. The migration of the Śaṁkarāchārya from Conjeeveram to the Kumbhakōṇam *maṭha* must have occurred later than 1710 A.C. The tradition current in the Kumbhakōṇam *maṭha* is to the effect that Rājā Sarabhōji of Tanjore built it for the Chandramauḷīśvara Swāmin, the deity worshipped at the *maṭha*. This is corroborated by a stone inscription in the *maṭha* of the year 1743 Śaka=1821 A.C. Thus from the evidence available it would appear that the Kumbhakōṇam *maṭha* was in existence only from the 19th century,[1] while that at Tiruvānaikāval must have continued in the possession of the Swāmin at least from between the 13th century and 1710 A.C., as the present epigraph shows.

TEXT.

First Side.

1 श्रीचंद्रमौळीश्वरस्वामि [॥*]
2 श्रीमत्परमहंसपरिव्राजकाचार्यवर्य श्रीकां[ची]पुर-
3 स्तित[2] श्रीमच्छंकरभगवत्पादाचार्य स्वामुलवारिकि [॥]
4 स्वस्ति श्री विजयाभ्युदय शालिवाहनशकाब्दमुलु
5 १६३० अगुनेटि विकृतिनामसंवत्सरं कात्तीक[3] शुध[4] १५ यिं-
6 दुवासरं[5] रोहि[णी]नचत्रं यी कूडिन शुभदिनमं-
7 दु[6] [॥*] श्रीमद्राजाधिराज परमेश्वर वीरप्रताप श्रीवेंकट-
8 देवमहारायलय्यवारु घनगिरिनगरमंदु[6] रत्नसिं-
9 ह्मासनासीनुलै पृथ्विसांम्राज्यं[7] शीयुचुनुंडगानु[8]
10 पांड्यधरामंडलेश्वरुलैन दचिणसिंह्मा[9]सनाध्यचु-
11 लैन काश्यपगोत्र विश्वनाथनायनिवारि वंशकर्तलैन
12 चो[10]कनाथनायनय्यवारि पौत्लैन[11] रंगकृष्णमुद्दुवी-
13 रप्पनायनय्यवारि पुत्लैन[12] विजयरंगचो[10]कनाथना-
14 यनय्यवारु लोकगुरुस्वामुलैन श्रीमच्छंकराचार्यस्वा-
15 मुलवारिकि । गजारण्यचेत्रमंदु[6] पौन्[13]वाशिकोंड्डां[14]-
16 वीधिलो पूर्व मो[15]दुलुकोनि स्वामुलवारिकि स्वंत्तम[16]-
17 ठं वुंड्डेटंद्दुन[17] आ मठान निरंत्तर[18]मुगा अंन्नदानं[19]

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[1] [This is not correct. A.D. 1821 was the date of the building of the new *maṭha* by king Sarabhōji of Tanjore, the older one, according to tradition, having been erected by his grandfather Pratāpa-siṁha; see Mr. T. A. Gopinatha Rao's *Copper-plate Inscriptions of the Kāmakoṭi-pīṭha*, Introduction, p. 3.—H. K. S.]

[2] Read स्थित.

[3] Read कार्तिक.

[4] The actual spelling on the plate is *śdha*; read शुद्ध.

[5] Read इन्दुवासरं.

[6] Read °मंदु.

[7] Read °सिंहास ..पृथ्वी साम्राज्यं.

[8] Read °नडगानु.

[9] Read सिंहा°.

[10] Read as short form of the sign.

[11] Read पौत्रुलैन.

[12] Read पुत्रुलैन.

[13] Read as short.

[14] Read °कोंडा.

[15] Read as short.

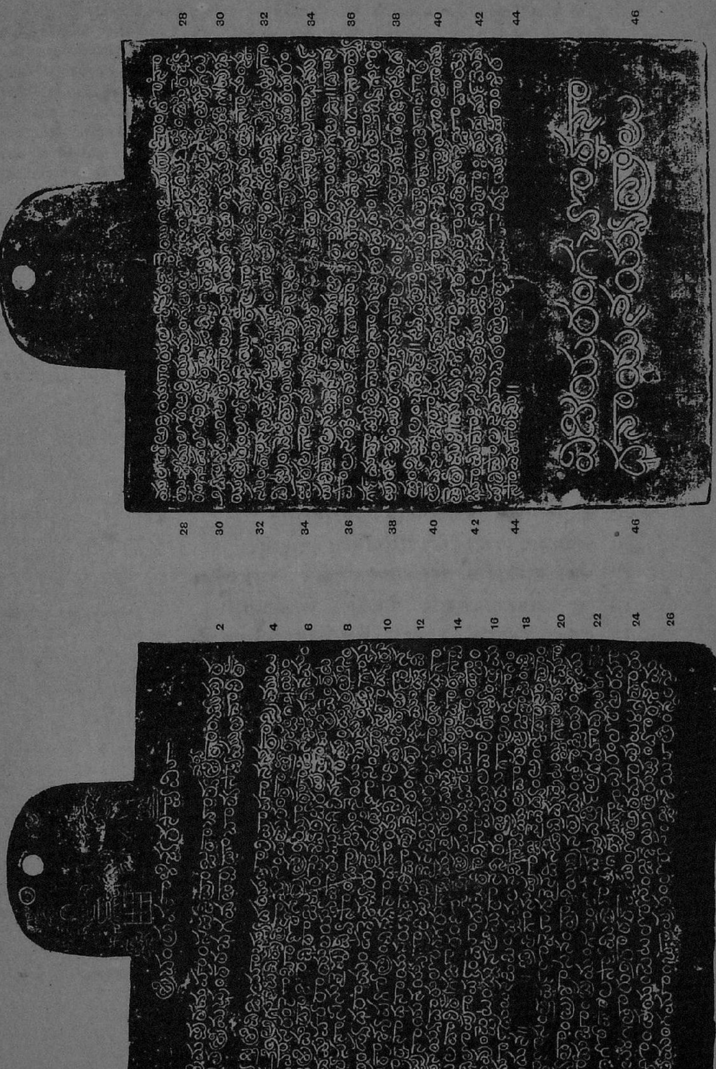
[16] Read स्वंत.

[17] Read °वुंडटंदुन.

[18] Read निरंतर°.

[19] Read अन्नदानं.

Jambukesvaram Grant of Vijayaranga Chokkanatha Nayaka : Saka 1630.



Second Side.

First Side.

F. W. THOMAS

18 धर्मादुलु नडिपिंच्च[1]वलननि स्वामुलवारु आज्ञापिंच्चि[2]
19 नंदुन ॥—॥ प्रीतिगानु पूजं नैवेद्यं अंन्नदानं[3] ब्रां-[4]
20 ह्मणसंत्तर्पणं मो[5]दलैनदि नडिचिवच्चेटट्टुगा सर्वमां-
21 न्यतांम्रशासनं[6] व्राशियिच्चिन क्रमं [॥*] तो[5]ट्टियंशीम-
22 लो महेन्द्रमंगलंल्लो[7] भट्टवर्ति[8] अरमावु (६४१)?[9] ता-
23 रु १ [।*] गोपालस्वामि तोट १ [।*] कृष्णपुरंलो अरमा-
24 वु (६४१)? तारु २ [।*] कारकाडुलो अरमावु (६४१)? तारु
25 १ [।*] कोंडयंपेटलो नंज शेयि २ [।*] तिरुचंद्दोरु शीम-
26 लो मंगमांबापुरंल्लो[10] नंज शेयि ८ [।*] तिंन्न[11]शी-

Second Side.

27 मलो अरियूरुलो नंज शेयि १६ [।*] दक्षिणं कोना-
28 डुशीमलो अरियमंगलंल्लो[12] नंज शेयि ६ [।*] जेंब्बु[13]केश्व-
29 रंगुडलो[14] नित्य कट्टडीदिनं[15] [१]कि विय्यं पडि अंन्नं[16] तशीगलु[17]
30 २ दोशलु २ अतिरसालु २ सुगिय १ दीपं चमरु पडि[18] [।] वुभ-
31 य तीरंलोनु शेयि १कि तूमुडु वलुवंत्तुनानुंन्नु[19]
32 संक्रान नित्य कट्टडग म १ [॥] यो प्रकारं नडिचिवच्चेटट्टुगा
33 दिट्टं चेशि व्रायिंच्चि[20] यिच्चिवुं न्नामुग नक तामुंन्नु पीठ[21]परं-
34 प्परलगा अनुभविंच्चुकोनि आचं[22]द्राकंस्थायिगा धर्म-
35 परिपालनं चे[सु]कोनुचु आशीर्वादं शायगलदि ॥ दान-
36 पालनयोर्मध्ये दानाक्रे योनुपालनं[23] । दानात्स्व-
37 र्गमवाप्नोति पालनादच्चुतं[24] पदं ॥ स्वदत्ताद्दि[25]गुणं
38 पुंण्यं परदत्तानुपालनं । परदत्तापहारेण स्वद-
39 त्तं निष्पलं[26] भवेत् ॥ स्वदत्तां परदत्तां [व]ा यो हरे-
40 [त] वसुंदरा[27] षष्टिंवर्षसहस्राणि विष्टायां[28] जाय-

1 Read °च°. 2 Read °चि°. 3 Read अन्न°.
4 Read ब्रा°. 5 Read the vowel sign as short. 6 Read सर्वमान्यताम्रशा°.
7 Read °लंलो. 8 Read वृत्ति.
9 [The actual reading is अरमावुलु, ४ i.e. 4½ aramāvu. Mr. T. A. Gopinatha Rao in his transcript has made the same mistake. In l. 24 below, the reading "लु ४" must similarly be substituted for "(६४१)?"—H. K. S.]
10 Read °रंलो. 11 Read तिन्न°. 12 Read °लंलो.
13 Read श्रा. 14 Read °गुडिलो.
15 [The actual spelling on the plate is dnim.—H. K. S.]
16 Read अन्नं. 17 Read गलु.
18 [The symbols ~ = ½ and ~ = ¾ are well known. See above, Vol. VIII, p. 130.—H. K. S.]
19 Read °वंतुनाकन्नु. 20 Read °चि. 21 Read तामु.
22 Read चाचंद°. 23 Read °दाच्छ्रे°. 24 Read दच्युतं.
25 Read °द्विगुणं पुण्यं. 26 Read निष्फल. 27 Read °रां षष्टि°.
28 Read °ष्ठा°.

41 ते क्रिभि: ॥ मद्वंशजा: परमहीपतिवंशजा वा ये
42 भूमिपास्सततमुज्वलधर्मचित्ता:[1] । मद्धर्ममेव
43 परिपालनमाचरंत्ति[2] तत्पादुकाद्वयमहं शिर-
44 सा वहामि ॥
45 विजयरंगचोक्कना-
46 धनायनय्य व्रालु [॥*]

TRANSLATION.

Line 1. The Lord whose crest is adorned by the Moon.

Ll. 2 & 3. To the lord **Śaṁkarāchārya**, resident in Kāñchīpura, who is a *paramahaṁsa*, and the most exalted of those who have renounced the world.

Ll. 4-6. In the **Śaka year 1632** of Śālivāhana, in the year **Vikṛiti**, on **Kārttika**, on the full moon day, on **Monday**, when the star was **Rōhiṇī**, on this auspicious day,

Ll. 7-9. When the king of kings, the supreme lord, **Vīrapratāpa Vēṅkaṭa-dēva Mahārāya** was ruling over the earth, seated on his jewelled throne in **Ghanagiri**,

Ll. 10-15. The lord of the **Pāṇḍya** country, who is enthroned as lord of the southern seat, of the Kāśyapa *gōtra*, the descendant of **Viśvanātha Nāyaka**, the grandson of **Chokkanātha Nāyaka** and the son of **Raṅga-Krishṇa Muttu Vīrappa Nāyaka**, **Vijayaraṅga Chokkanātha**—made to the *lōkaguru* (teacher of the world) **Śaṁkarāchāryaswāmi**,

Ll. 15-19. By command of the **Swāmin** for giving charity in the shape of food for all time in his own *maṭha*, which has been in existence from antiquity in the **Ponvāśikoṇḍān** street in **Gajāraṇya-kshētra**,

Ll. 19-21. For (his) pleasure a perpetual copper-plate grant for worship, offerings, feeding and general propitiation[3] of Brāhmaṇas as follows :—

Ll. 21-28. $4\frac{1}{2}$ half-*mās* and 1 *tāru* of *bhaṭṭavṛitti* land in **Mahēndramaṅgalam** in **Toṭṭiyam** *sīma*, **Gōpāla-swāmin's** garden ; $4\frac{1}{2}$ half-*mās* and 2 *tārus* in **Krishṇāpuram** ; $4\frac{1}{2}$ half-*mās* and 1 *tāru* in **Kārakkāḍu** ; 2 *śeys* of wet land in **Kōṇḍayampēṭṭai** ; 8 *śeys* of wet land in **Maṅgamāmbāpuram** in **Tiruchendorai** *sīma* ; 16 *śeys* of wet land in **Ariyūr** in **Tinniyam** *sīma* ; 6 *śeys* of wet land in **Ariyamaṅgalam** in the South Kōnāḍu *sīma*,

Ll. 28-31. 1 *śey* of land on both banks (of the Kāvērī)[4] and the right of collection of some tolls for the daily offerings of 4 *paḍis* of rice for 2 *taḷigais* of cooked food, 2 *dōśais*, 2 *atirasams*, 1 *sugiyan* and $\frac{3}{4}$ *paḍi* of oil for lights, to the god in the **Jambukēśvaram** temple.

Ll. 32-35. The deed having thus been settled and made for the above purpose, you and your line of disciples on the pontifical throne shall enjoy the lands and protect the charities as long as the sun and the moon run their course (*i.e.* for all time) and grant me your blessings.

Ll. 36-41. Admonitory verses.

Ll. 41-44. My respectful prostrations to those princes of my line as well as others of *ahipativaṁśa* who, being actuated by lofty ideas of charity, preserve my endowment.

Signature of **Vijayaraṅga Chokkanāthanāyanayya**.

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1 Read °मुज्वलं°.

2 Read °रन्ति.

3 [*Santarpaṇa* seems to be here used in the popular sense of 'sumptuous meal' ; see Kittel, *s.v.*—H. K. S.]

4 [Here again the author and Mr. Gopinatha Rao have not clearly understood the passage, the latter remarking that 'a portion of the passage is somewhat obscure. This was on account of the wrong reading in l. 31. As corrected the passage means : one *ga* (*i.e. varāhan*, above, Vol. VIII, p. 130) from the tolls daily as per arrangement, and (o… *tūm* of paddy from each *śey* on either bank (of the river Kāvērī) for etc.—H. K. S.]